

**THE BIBLE IN THE ISLAMIC HISTORY BOOKS BETWEEN THE 8TH AND THE
14TH CENTURY**

صحف المسيحيين في كتب المؤرخين المسلمين الأقدمين من العرب والأعجميين

by

MOUNER ALAJJI

**A THESIS SUBMITTED FOR THE DEGREE OF
MASTER of THEOLOGY**

at the

SOUTH AFRICAN THEOLOGICAL SEMINARY

in

JULY 2013

SUPERVISOR: Dr. Byeong Jun

DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

Mouner ALajji

July 2013

ACKNOWLEDGEMENTS

Upon reflection on my concluding work, I feel as if I have placed the last stone to an elaborate Mosaic of Biblical history. I feel fortunate to have contributed this work in the Arab Christian heritage.

Those who has contributed to my research are too numerous to mention, however I am especially indebted to the support of my church and family.

I finally dedicate this work to my children Majd and Sami.

Mouner Alajji

Aleppo July 2013

TABLE OF CONTENTS

Writing Methodology and some Abbreviations	6
CHAPTER I: INTRODUCTION	10
1 The conflict between Christian Arabism and Islamic Arabism	12
2 The movement of reviving the Arab Christian heritage	15
3 The importance of seeking the text of the Bible in Arabic	17
4 The objective of the research	21
CHAPTER II: SOURCES OF THE RESEARCH	24
1. Reasons for Selecting the Historical Period from the Eighth until the Fourteenth Century	21
2. The Emergence and Prosperity of the History Movement among Muslims	32
3. Reasons for Selecting the Historians	35
4. Introducing the Authors and Books that Form this Research Material	44
CHAPTER III: DEFINITIONS AND ENTRIES	57
1 Names and Titles of the Jews and Christians for Historians	61
2 The Names and Titles of the Bible	92
3 The Ways of Referring to the Quotation	120
4 Why did the Historians Quote from the Bible?	128
5 From where they brought their Quotations?	142
CHAPTER IV: CLASSIFYING THE RESEARCH MATERIAL	153
• The Difficulty of the Research	155
• The Way of Sorting and Classifying	156
1 Texts that are Attributed to the Bible but actually they are not	158
2 Texts that are Similar to Biblical Texts	171

3	Texts that are harmonized with the Biblical texts	215
CHAPTER V: CONCLUSION		222
1	The Historian's Knowledge	224
2	The Historian's opinion of the Bible	226
3	The Bible in Arabic	227
4	Gathering a Bible from the Arab Historians	229
APPENDIXES		233
BIBLIOGRAPHY		335
GENERAL INDEX		347

Writing Methodology and some Abbreviations

Since the research is based on the Arabic language, because the research material is history books written in Arabic, and I used it as it is, i.e the Arabic copies of the texts and its components, the following notes are important to mention before reading the research:

- In this research I used the Arabic versions of the history books, therefore all the texts I quoted and used are translated by me for two reasons. The first is to have the biggest amount of correspondence with the Arabic text. The second because of the differences in the manuscripts that the editors worked on and therefore the translators.
- I adopted the Gregorian calendar in this research, therefore I did not put any mark that distinguishes the dates, and when I used both the Gregorian and the Hijri together, I put the Gregorian first and then the Hijri without any distinguish mark, and when I used the Hijri alone, I added the symbol (A.H) to it.
- All the Arabic Biblical quotations are taken from the Arabic Bustani Van Dyck translation, and when needed I symbolized it with (BV), and the English Biblical quotations are taken from the Revised Standard Version, and when needed I symbolized it with (RSV), and when I used a different translation I mentioned it in the place where it occurred. However, the abbreviations of the Bible books are mentioned in tables (3a and 3b) at the end of the research.
- Except for the specific usage that I included in paragraph (2.1) and (2.7.1) in chapter three, where I used the two Arabic words “wahy وحي” and “Tanzīl تنزيل” by “sent down”, and in few other cases I translated it into “revelation”

Some of the symbols I used

- A: beside the abbreviation of the historian name in the fourth chapter, and it refers to the “Arabic text”
- E: beside the abbreviation of the historian name in the fourth chapter, and it refers to the “English text”
- []: what is between brackets, is a comment or addition or explanation by me to clarify an ambiguous meaning in the text, but if it is put in the text from the editor of the book then I will refer to this when it occurs.
- P.b.u.h.: it is an abbreviation to “peace be upon him” that is used by Muslims after mentioning all the names of the prophets. In the English translations they add it to the name of Mohammad too, but it does not match with the Arabic formula “ṣalla allāhu ‘alihi wa Sallam” which means: God pray upon him and give peace.

Arabic words in Latin letters

For writing the Arabic words and names, I used the following:

		ض	د	ض	د
		ط	ط	ب	ب
al, l	ال	ظ	ظ	ت	ت
ā	ا، ى (طويلة)	ع	ع	ج	ج
ū	و (طويلة)	ف	ف	ح	ح
ī	ي (طويلة)	ق	ق	خ	خ
iiy	ي	ك	ك	د	د
uww	و	ل	ل	ذ	ذ
au	و	م	م	ر	ر
ai	ي	ن	ن	ز	ز
a	ـ	هـ	هـ	س	س
u	ـ	و	و	ش	ش
i	ـ	ي	ي	ص	ص
Ā	مدة آ				

Table (1-a) Spelling and writing the Arabic letters in Latin letters

I kept the Arabic spelling of several words and titles as the historians mentioned, and I kept the Arabic spelling for most of the names of people and places, because I found it useful to understand some of the explanations I wrote, as well it makes some sentences and texts which I worked on clearer especially when those sentences and texts are very related with that words.

I will pass by most of these words when they occur in the third chapter specifically the first and the second paragraph from it, and here I will mention the most important words that will occur several times.

ال	Al	The
ابن	Ibn, b.	Son, son of,
ابنة	Ibna,bt.	Daughter, daughter of
إنجيل	Injīl	Gospel
أهل	Ahl	Owners, family, people of
بنو، بني	Banū, Banī	Children of
بيت	Bait	Home
توراة	Tawrāt	Pentateuch
حواري، حواريون، حواريين	Ḥawarī, Ḥawariuun, Ḥawariyyin	Disciple
زبور	Zabūr	Psalms
سِفْر، اسفار	Sīfr, Asfar	Book
عيسى	‘Īsā	Jesus
كِتَاب، كُتُب	Kitab, Kutub	Book
مسيح، المسيح	Masīḥ	Christ
نصارى	Naṣārā	Christians
يسوع	Yasū‘	Jesus
يهود	Yahūd	Jews
دين	Dīn	Religion

Citing the sources:

All the quotations here are written according through the methodology adopted by SATS, however, I excluded from this rule the twelve books that form the foundation of this research, and that because of the huge number of quotations from them, so I shortened the name of the author that is from more than one word like: Ibn Abi Uṣaybi'a, in one word that is Uṣaybi'a, and deleted the abbreviation (Vol), and I put the number of the volume attached to the name, and deleted the year of publishing to write the number of the page after the number of the volume separated by two points.

The abbreviations of the authors' names and that I will use in all the research, and the abbreviations used in the appendixes of the fourth chapter are gathered in table (2).

Book title	With the citations	With tables and verses
Ibn Abi Uṣaybi'a 'Uyūn al-anbā' fī Ṭabaqāt al-aṭibbā'	Uṣaybi'a	UṢb
Ibn Al-Athīr Al-Kāmil fī T-tarīkh	Athīr	Athr
Ibn An-Nadīm Kītab Al-Fīhrisṭ	Nadīm	Ndm
Ibn Khaldūn Tarīkh 'bn Khaldūn	Khaldūn	Khdn
Al- Sahmī Ta'rīkh Jurjān	Sahmī	Shm
Al-Shahrastānī al-Milal wa 'l-niḥal	Shahrastānī	Shahr
Al-Ṭabarī Tarīkh Ar-Rusul wal Muluk	Ṭabarī	Ṭbr
Al-Mas'ūdī At-tanbīh wal 'shraf	MsdTnb	MsdTnb
Al-Mas'ūdī Moroj Adh-dhahb wa Ma'aden Al-jawhar	MsdMrj	MsdMrj
Miskawayh , Tajarib Al-'umam wa Ta'aqūb Al-Hīmam	Miskawayh	Msk
Al-Ya'qūbī Tarīkh Al-Ya'qūbī	Ya'qūbī	Yqb
Al-waqīdī fūtūḥ Ash-sham	waqīdī	wqd

Table (2) Abbreviations of the main books of this research

CHAPTER I

INTRODUCTION

Contents of the First Chapter

1. The Conflict Between Christian Arabism and Islamic Arabism
2. The Movement of Reviving the Arab Christian Heritage
3. The Importance of Seeking the Text of the Bible in Arabic
4. The Objective of the Research

In this chapter, I introduce the research and explain its idea and aim, by shedding light on the "Arab Christians" whose presence is assumed to be dense in the early centuries of Islam, and started to decline at varying percentages with time and according to the pressures they faced at each stage. Few of them are still today in some Arab countries and overseas; their presence is considered as a conflict material within the Islamic Arabism.

Then I will refer to the movement of what we might call "the revival of the Arab Christian heritage", to indicate a sure sign of the active presence of the "Arab Christians" and to refer also to what some researchers had done regarding this.

Furthermore, I highlight the Importance of seeking the text of the Bible in Arabic, as a part of the process of reviving the Arab Christian heritage. Then I conclude this chapter by crystallising the objective of conducting this research.

1. The Conflict Between Christian Arabism and Islamic Arabism

The purpose of my searching is not only for a pure academic aim, but also for reasons related to my national and religious entity. As a Christian, I belong to what is called today "The Middle East". This research comes out of the fact that I belong to a Christian family that goes back to many generations that is difficult to be counted. I am an Arab, as it is believed in our family, that also goes back to many generations that are difficult to be counted, and I belong to a part of the world where Arabism is grappling with religious and ethnic affiliations for many generations, conflicts that seem endless.

Moreover, this conflict is reflected in a slow cold war, its heroes are a variety of forces in the region, on one hand there is Islam, which is linked directly to Arab starting from its Prophet and His book to a few hundreds of years of this history. There are the Arab Christians, who have become few in number to microscopic

limits. Despite their few numbers, they do not know except Arabism as an ethnicity to them and Christianity as their religion. On the other hand, there are Syriacs, Assyrians and Armenians. They are ethnic Christian groups with religious affiliation. And there are Kurds, Turkmen and other non-Arab ethnic groups who became Arabs in one way or another, either by force through political actions, or by their own will, religiously. In the arena of this conflict, other groups sound like Yazidi, Sabeans were lost.

In fact, the voice of the Arab Christians almost disappears amid the noise of the religious-ethnic conflict in the region, such as the Arab Muslims deafening noise to prove the Arabic and Islamic dimensions of the area and all its inhabitants.

And the deafening noise of the ethnic Christians, is to prove historically, the Christian affiliation of the region, and the affiliation of Arabs geographically to the Arabian Peninsula. In addition, the noise of the non-Arab Muslim ethnicities who are lost between giving priority to their nationality over their religion or vice versa!

This picture is the reality that is lived by all the inhabitants of the region, being aware of this conflict or not. Perhaps the most aware group who suffered pain due to this conflict are the Arab Christians, because they are:

According to the Arab Muslims, as if they are foreigners, like Armenians and others.

According to Syriacs and Assyrians they are not Arabs, but Syriacs or Assyrians who became Arabs later.

According to history they are the least mentioned groups in the history books of the region.

According to the language, they are the most who worked in the Arabic language, especially during the last two centuries

However, despite the fact that Islam was originated in an Arab environment, in where Christianity took root partly in the center and the outskirts of the Arabian Peninsula and almost entirely among the Arab tribes that were spread between Iraq, Syria, Lebanon, Palestine and Jordan. Those Arab Christians, like Ghassānid غساسنة and Manadhira مناذرة, fought against other Arabs till death, when they came with a new religion as said by Nu'mān b. al-Mundhir, the king of al-Hira:

The companions of Muḥammad have no pride to show off over us, but we should be proud. They claim that God sent them a prophet and revealed to them a book called Qur'ān, and we have the Gospel, 'Īsā son of Maryam, all the disciples, the altar, our pastors, the bell, monks and deacons. After all, our religion is old and theirs is new (Waqīdī 2:101).

However, the identity of these Arab Christians is covered centuries ago.

Have the Arab Christians disappeared with the demise of the Kingdom of Ghassānid and Kingdom of Manadhira?

Have their human and geographical presence banished with the end of the Emirates of Bahrain and Yamama, completing the Islamisation of al-Ḥaḍer, Diyar Rabi'a and other areas?

In fact, the two previously mentioned elements:

The insistence of the Arab Muslims that the region and its people were Muslims since the first day of the invasion.

The insistence of the Syriacs, for example, on the fact that the whole region was inhabited by Syriacs. And that its original population remained Syriac. And according to them, Arab Christians today are Syriac who were made Arabs either by force or by the passing of years!

Made the whole matter hard and ambiguous, and upon them a fourth element was added, which is the studies about the Christians in the region, which have no other target but the non-Arab Christian groups and their Churches.

when I read "The Lost History of Christianity" I thought that it will handle the history of the Arabic Christianity, but I found that it was only dealing with the Eastern Church (Jenkins 2008).

Of course, it is a worthy subject to search for. And the same happened with me when I started reading "the conditions of Christians in the Abbasid era", "Aḥwal al-Naṣara fi Khilafat Bani 'Abbas" it is also talking about the history of the eastern church and the Syriac Church (Vieh 1990).

2. The Movement of Reviving the Arab Christian Heritage

What happened to the Arab Christian heritage? Only few Arab Christians faced the difficulty of this question, and worked hard trying to gather its scattered pieces to complete the image and show its beauty.

There are researchers who reached some manuscripts of writers from those times, worked on them and published them, for example: the books of Theodor Abū Qurra, that were studied and edited by many people like:

Costantine Bacha who collected nine of Abū Qurra's works and printed them under the title "Mayamir Theodor Abū Qurra Bishop of Ḥarrān" (Abū Qurra 1904).

Ignace Dick, who edited "An Article in the existence of the Creator and the True Religion" (Abū Qurra 1982). And "An Article in honoring the Icons" (Abū Qurra 1986) And, "Abū Qurra's debate with Muslim speakers in front of the Caliph al-Ma'mūn" (Abū Qurra 1999).

As Samir Khalil Samir worked and is still working on Abū Qurra's writings, publishing studies about his biography, editing and commenting on his works.

I am still working in a separate research on the Biblical text in the Arabic writings of Theodor Abū Qurra, which I did not finish yet.

Salim Dakkash, who edited, "Abū Ra'īṭa al-Takriti wa Risalatahu fi al-Thaluth al-Muqaddas" (Abū Ra'īṭa 1996).

Some of them worked in researching and inspecting that heritage, or the heritage of the Arab and Muslim world in general to shed lights here and there on what hides deep inside the "Arab Christian heritage", including:

One of the most prominent between all, in this area between the Arabs, Louis Shekhu, who worked in the early last century to extract what is marvelous in this heritage of poetry, prose and events, in the so-called ignorance period (Jāhiliyya جاهلية) and in Islam, which has been absent for many reasons, there is no place to mention them here.

Since the late nineteenth century, Shekhu was trying to classify the Christian Arab poets in the Ignorance and in Islam era. He wrote a book for each category, one for the Ignorance era and another for those who witnessed the era of the Umayyad, the end of Abbasid era, and collected what left from those Christian Arabs of prose, speeches, and other heritage.

Samir Khalil Samir, who followed the same way, wrote about the Arab Christian Apologetics in the Abbasid period, and about the role of Arab Christians in the Arab civilization. His work is a part of the work of the Christian Arab Heritage Centre CEDRAC. The Center issued books and numerous number of researches all intended in the same direction. In addition to the books that I mentioned earlier, for example there are:

Kitab Mişbah al-'Qil by Sawirus b. al-Muqaffa' (Ibn al-Muqaffa' 1978).

Maqalah fi al-Tawḥid by Yaḥya Ibn 'Adi (Ibn 'Adi 1980).

Maqalah fi al-Tathluth wa al-Tajassud wa Şihḥat al-Masiḥiyya (Article in Trinity and Incarnation and the Truth of Christianity) by Bulus al-Bushi (Bushi 1983).

'Ulama' al-Niṣraniyya fi al-Islam (Christian Scholars in Islam) by Louis Shekhu (Shekhu 1983).

Ḥawashi b. al-Maḥruma 'Ala Kitab 'Tanqih al-Abḥath li LMilal al-Thalath li Ibn Kammuna by Ibn al-Maḥruma (Ibn al-Maḥruma 1984).

Wuzara' al-Nuṣraniyya wa Kuttabuha fi al-Islam (Ministers of Christianity and its writers in Islam) by Louis Shekhu (Shekhu n.d.).

Aḥwal Naṣara al-'Iraq Ayyam Bani Umayya (Conditions of the Christians in Iraq under the Umayyad) by Suhil Qasha (Qasha 2005).

Kitab 'Uṣul al-Din (Fundamentals of Religion) by Eliah the Second (Eliah 2005).

3. The Importance of Seeking the Text of the Bible in Arabic

From the big question: What happened to the Arab Christian heritage? In this research I will tackle one side only, which is the Arabic text of the Bible. It is taken from the premise that the Bible in Arabic is a part of the church heritage, as well as a part of the Arab heritage in general and the Arab Christian in particular.

Islamic and non-Islamic historical writings tell us that some Arabs knew the Bible or more generally, the Christian faith since the first day of the work of the Holy Spirit upon this earth as the Bible itself says: "And how is it that we hear, each of us in his own native language?... both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God" (Ac 2:8-11). Arabs of Mecca - according to the Arab-Islamic sources - knew texts of the Bible which were translated by Arab Christian priests into Arabic "and he was writing the Arabic book from the Bible in Arabic according to

God's will" (Muslim vol1 2006:84), it was not only Pastor Waraqa who was mentioned by Muslim, but also Ri'ab al-Shanni who was one of the mentioned names by the historians "He was a believer in the religion of the al-Masīḥ 'Isā b. Maryam p.b.u.h, previous to the mission of the Prophet" (MsdMrj1 :68).

And we can refer to this from their names, because most of the Arabs, who accepted Christianity, took up explicit Arabic names, such as:

'Isā b. Ḥakam of Damascus, known as Masīḥ المسيح [Christ] (Uṣaybi'a :177).

Thābit b. Qūrra al-Ḥarrānī b. Na'ima, he was translator, his name as Ibn Abi Uṣaybi'a: 'Abd al-Masīḥ عبد المسيح [Christ] b. 'Abd Allah al-Ḥīmṣī al-Na'imī. (p280).

Muwaffāq al-Dīn b. al-Mūṭrān. the physician, Imām, scholar and virtuous person, his full name: Muwaffāq al-Dīn Abū Naṣr As'ad b. Abū al-Faṭḥ Īlyas إلياس b. Jūrjīs جرجيس the Mūṭran مطران [Bishop] (p651).

'Umarū b. al-Masīḥ المسيح b. Qais b. Ḥaiyyan b. al-Ḥarith, who was head of the defenders of al-Ḥīra against the Muslim army (Athīr2:243).

Fakhir al-Dīn 'Abd al-Masīḥ المسيح and his ruling the province... had a good reputation (Athīr10:8).

Ḥamīd b. al-Masīḥ المسيح, who was known by al-Ṭabarī as the one in charge of Samarqand's police (Ṭabarī8:319).

Abū al-Ḥusayn Ṣā'id b. Hibat Allāh b. al-Mu'ammil... He was also called Mārī ماري, a church-name given by the Christians, who name their children at birth and also at baptism, when they give them the names of pious men in their history (Uṣaybi'a:406).

Furthermore, al-Ḥira and Ghassanids Arabs, who as previously alluded, were rooted in their Christianity, and they are not the only among the Arab tribes, but many other tribes saw the expansion, which was carried out by Arabs who

became Muslim, as a threat to them as Arabs who have taken Christianity from their ancestors few centuries ago, that is why they considered this expansion a threat to their Christianity that is worth fighting for, so we see them gathered together for a war to stop the new extension “Then he bestowed a robe upon Jabla b. al-Ayham al-Ghassanī, and put under his leadership the Arab al-Mutanaṣira المتنصرة [Arab Christians] from Ghassān, Lākhm, Judhām and ‘Amīla” (Waqīdī2 :114). before that al-Waqīdī (p45) said about them, “Ahl Ghassān from the crosses and monks party”. The label “al- Mutanaṣira Arabs” or “Arabs Mutanaṣira” is repeated a lot by al-Waqīdī (vols1:8, 9, 11 and vol2 :43, 265). Then he refers to them as “Mutanaṣira al-Sham” (vol2:9), and usually they were referred to their fighters separately as “‘Askar al-Montasriah” Christians Army (vol3:113). While the Arab Christians joined the Muslim Army as their spies, it seems they were very few, so he called them “al-mu‘ahidīn” or “Arab Naṣūrā of al-mu‘ahidīn” (vol2:9) the word mu‘ahid معاهد pl. mu‘ahidīn معاهدين means covenanters.

As what Ibn al-Athīr said in al-Kāmil in the description of the battle Alaiyyas “what had befallen Khalid on al-Walja battle as what happened to the Christians of Bakr b. Wa’il, who helped the Persians, Naṣūrā people got anger for their sake...Naṣūrā of ‘jil, Tāimallat and Dabī’a agreed to fight Jaban” (Athīr:241).

In Miskawayh description of the battles he said:

when the combat took longer time, al-Muthanna looked at a group of Th‘alabiyyn Christians including horse keepers who came with Anas b. Hilal, said: Anas, You are an Arabic man but you were not following our religion ... a boy from Taghlib killed Mehran al- Nasrani (Miskawayh1:205).

In the same battle, Alaiyyas, al-Ṭabarī (vol3:355) describes the gatherers

Go with your army till you arrive to Alaiyyas to face who gathered there from Faris [Persians] and Arab Naṣūrā... and ‘Abd al-Aswad of Arab al-Naṣūrā of Banū ‘ijl and Tīm and al-Llat and Ḍabī‘ā and Arab of

al-ḡaḥiyya of people of al-Ḥīra and Jabir b. Bajir was Naṣranī so he supported 'Abd al-Aswad.

From the premise that the Arabization of the Bible, or the interpretations of its writing in Arabic, and even the debates and arguments written in Arabic, were all part of the movement of scientific and intellectual renaissance which colored at least the first century of the Abbasid sovereignty, and it is almost certain for many Arab scholars:

As for Israel's histories, there is evidence indicating the translation of the Torah and the Bible into Arabic in the era of the conquests (futūḥ فتوح) and Umayyad period, which is enough to suggest the adoption of at least some of the chroniclers of this original source (Muṣṭafa vol1 1983:88).

Muṣṭafa (p109) continues saying:

If there is evidence that the Bible was translated into Arabic in the Umayyad period, then there is no doubt that it was translated to Al-Rashīd from people of Al-kitāb, they stated according to the translator, Aḥmad b. 'Abd Allah b. Salam Maula Al-Rashid, that it was translated from Hebrew, Greek, Syriac, News about the books (Ṣūḥuf صُحُف), the Tawrāt, the Injīl and the Prophets. The most of what was transferred first was the novel that was transferred by People of Al kitāb who some of them were authors that appeared in the third and the fourth centuries who wrote some Jewish and Christian history in Arabic or translated the Scriptures into Arabic as they are.

From my side, I had detected most of what mentioned in the Arabic writings in theology, the interpretation or translation of the Bible carried out by Arab Christians or non-Arab authors. This is evident in my book, "The Arabization of the Bible in the Abbasid era" (Ajji 1999). In this research I was able to observe eighteen translations of the Bible or parts of them that were completed during the great era of translation during the Abbasid period, referred to by authors and historians, Muslims and others, and some of thses will be detailed in the next chapter.

From here, the importance of what I am doing is not only about the spread of the Bible or its spread among the Arabs in the Arabic language, but its appearance in the writings of non-Christian and non-religious books, like the Islamic history books which belong to this period.

4. The Objective of the Research

From here, the importance of this research becomes clear, whereas is its detecting the Biblical texts that has been mentioned directly in some books of Islamic history that date back to the period between the eighth and fourteenth centuries. In this monitoring and exploration process, I will not use any of the stories that are “mutual”, i.e. those mentioned in the Bible and for Muslims, no matter how great the similarity is, as the story of Noah, Abraham or Moses, which were elaborated by some historians, quoting modern Muslims as they quoted from their prophet or who are considered as references to them in this area of the early Muslims as they were used to narrate a long list of them, the so-called "Isnād إسناد", i.e. "And it was said to what Naṣīr b. 'Alī al-Jahḍamī, he said that Nuḥ b. Qais said that 'Aūn b. Abī Shaddad said that God almighty send Nuḥ to his people when he was three hundred and fifty" (Ṭabarī1:179).

This is the most prevalent way in mentioning the stories of the Bible for them. While some historians who began neglecting isnād or depending on story tellers "al-Mūḥddithyyn المحدثين", they started telling stories referring to their sources by "The majority of the People of knowledge said that he was born in the time of Nimrūdh b. Kūsh, and the majority of the People of Akhbar also said that Nimrūdh was 'Amil [governor] under al-Izdihāq" (Athīr1 :72).

Also I will not even refer to those texts that came without reference to their sources, or that when the historian returns to an unknown storytellers "Mūḥddith", probably a Christian or other such as saying:

They differentiated about his land and the place where he was born, some said: he was born in al-Sūs of Ahwāz, and others said: he was born in Babil

of al-Sawād, and others said: it was in al-Sawād in area of kūthī, and others said he was born in al-Warkā' of Zawābi close to Kaskar, but his father moved him to the area where Nimrūdh was in Kūthī, and others said he was born but his father took him to the land of Babil (Ṭabarī1 :233).

The reason for the exclusion of these texts, is my attempt to monitor the use of the Bible by those historians, whether their use was in the form of reading directly or quoting from a book that cited the quotation or perhaps through a Christian friend, which we will see examples of it in chapters three and four.

I will attain this goal by working on two introductory chapters that take the research to the central chapter that will deal with quotes that I observed, to get to the final chapter, which will be a summary for the results.

In the second chapter, which will follow the introduction, I will give a glimpse of the origin and the evolution of the historical writings of the Arab Muslims in particular, the historical schools that have arisen as a result of the rooted work with historical material, and then a brief explanation for each book I used in the research and its author.

In the third chapter, I will classify the terminologies used by the authors in the books that were examined by me to describe or to name: the Bible, Christians, clergymen and places of worship, paving the way for the basic chapter of the research.

Chapter four will be the main station, where I will present all the texts that observed in the sources that were examined, and I will classify those quotations according to the quoting method and the text that is quoted from, and I will compare the literal text with the Arabic Bible that is located in our hands today.

Finally in the fifth chapter I will conclude in three related points.

The first is glimpse about the knowledge of the historians, and the influence of the kind and the amount of this knowledge in the relation with the Bible.

The second is re-confirming the existence of the Bible in Arabic and the need to continue searching and studying.

The third is an idea about gathering the Biblical texts from the Muslim Historians as an attempt to write it from their quotations, being motivated from the amount of texts I found in the books I searched.

Hoping that the steps of this research and its conclusions will contribute to the great research in the Arab Christian Heritage.

CHAPTER II

SOURCES OF THE RESEARCH

Contents of the Second Chapter

- 1. Reasons for Selecting the Historical Period from the Eighth until the Fourteenth Century**
 - 1.1. The Features' Weakness of the Ignorance Era
 - 1.2. The Beginnings of Islam and Umayyads and the Timid Steps
 - 1.3. The Abbāsids and the Starting of the Intellectual and Scientific Activities
- 2. The Emergence and Prosperity of the History Movement among Muslims**
 - 2.1. When did the Arab Historiography Start?
 - 2.2. The Earliest Attempts in Islam
 - 2.3. The End of the Umayyad Period and the Beginning of the Abbasid Period
 - 2.4. Historiography in a Systematic Manner
- 3. Reasons for Selecting the Historians**
 - 3.1. Different History Schools
 - 3.2. Belonging to Different Geographical Areas
 - 3.3. Belonging to Different Methodologies
 - 3.3.1. Classes or Specialties (Ṭabaqat طبقات)
 - 3.3.2. Conquests (Futūḥat فتوحات)
 - 3.3.3. The General History (Tarikh 'Am تاريخ عام)
 - 3.3.4. Regional or Local ('Iqlimī or Maḥallī إقليمي أو محلي)
- 4. Introducing the Authors and Books that Form this Research Material**
 - 4.1. Books that Contain Quotations or References to the Bible
 - 4.1.1. al-Wāqīdī
 - 4.1.2. al-Ya'qūbī
 - 4.1.3. al-Ṭabarī
 - 4.1.4. al-Mas'ūdī
 - 4.1.5. Ibn al-Nadīm
 - 4.1.6. Miskawayh
 - 4.1.7. al-Sahmī
 - 4.1.8. al-Shahrastānī
 - 4.1.9. Ibn al-Athīr
 - 4.1.10. Ibn Abi Uṣaybi'a
 - 4.1.11. Ibn Khaldūn
 - 4.2. Books that do not Contain Quotations or References from the Bible
 - 4.2.1. Ibn Khayyāṭ al-'Uṣfurī
 - 4.2.2. Ibn 'Abd al-Ḥakam
 - 4.2.3. al-Balādhuri
 - 4.2.4. al-Ya'qūbī
 - 4.2.5. al-Nasrī al-Ḥafīẓ
 - 4.2.6. al-Shābushī

In my scientific research for the text of the Bible in the books of Islamic history between the eighth and fourteenth centuries, I chose a set of historical books, to be a material for inspecting and extracting the texts that take presence in.

In this chapter, I will explain the reasons that made me choose this period between the eighth and the fourteenth centuries, then I will provide a quick look at the development of the science of history for Muslim historians to show the importance of the historians whom I chose as a material for this research in the context of the development of the science of history. I will introduce the reasons for selecting those historians and their books and that by highlighting their schools, religious and geographical affiliations, and then I will conclude this chapter, by a quick definition for the historians and the books they used.

1. Reasons for Selecting the Historical Period from the Eighth until the Fourteenth Century

Searching in the cultural, intellectual and scientific development of Arabs before Islam, and then in the various Islamic eras, clearly shows the importance of this period, and perhaps its uniqueness. Here I will shorten the reasons for using the products of this stage for the following reasons:

1.1. The Features' Weakness of the Ignorance Era:

In general, the Ignorance era is everything before Islam, and more precisely is:

the state of the Arab and the rest of the world before the advent of Islam in the seventh century, known according to the Islamic tradition as the Ignorance [Jāhiliyya جاهلية] Era... Usually the term used to refer to the worship of idols and polytheism in the peninsula before the inspiration of Quran (Campo 2009:387).

Each search that deals with any aspect of life among the Arabs before Islam, i.e. the period called "al-Jāhiliyya" faces the features of weakness of this important historical period. In fact, many factors interact together to make this weakness clear and blurred in many cases.

There is the sovereignty of the oral culture in most of the period "The Arab culture was oral, essentially depends on poetry for its documents and finds it the best way to save the heritage" (al-Duri 2000:132).

Moreover, there is the idea and the picture, promoted by the Islamic teachings about that period starting from calling it "Jāhiliyya" in the sense of the darkness, while Islam is the "light" or "Jāhiliyya" in the sense of lack of knowledge, while Islam is "knowledge".

From here, all what belongs to that stage became rejected and worthless, and thus opened the door to destroy them or link them to blasphemy, or covering them with superstitions:

The Islamic picture that was given to al-Jāhiliyya in the days of the historical writings in the second century of migration, did not only distort that period, but it was also sufficient to put a heavy veil on the previous eras of Arab (Muṣṭafa vol1 1983:55).

Thus, any attempt to define or conceptualize what it was like in "Jāhiliyya" will be weak and superficial, as described by Shakir Muṣṭafa (p54)

The historical material in Jāhiliyya is two types: Some are religious, pagan or Jew and Christian stories [qīṣṣ [قصص] that rabbis and monks transferred with them, or news (Akḥbār) from the Persian history... The other type is the collective novels from Bedouin origin that talk about tribal conflict and bear the name of the days and memories of the history of the Bedouin tribes.

The process of deliberate effacement that the pre-Islamic Arab heritage suffered in the various stages of Islamic history, especially in its

beginnings, made us lose all traces of the importance of that era, making the existence of the documents exceptional in the life of that stage period. And it has become exceptional that it survived from extinction, "whereas the references to the records and documents of the kings of al-Ḥira and Ḥimyar in Yemen and to the records and the genealogy for some Yemeni families that have served some historians later, are exceptional cases" (al-Duri 2000:132).

1.2. The Beginnings of Islam and Umayyads and the Timid Steps:

Between the years (632) the beginning of the Islamic Caliphate institution (MsdMrj2 :304), and (749) the falling of the Umayyad dynasty by the Abbāsid (Miskawayh3 :3), the history of Arab Muslims witnessed century of changes that has never been expected for centuries. Those changes formed the base for the changes going to occur in the Abbāsid era, which is growth and a bloom of intellectual and scientific changes as I alluded previously, and will do again.

The events of this period are divided politically into two:

al-Rashīdiyya Period (632-661) that did not know big intellectual activities. Where the young Islamic state was still busy with the military expansion on many fronts, and the aim was more focused on the political - military directions, far from any intellectual direction. It was necessary to install the feet of the new country in its first land, i.e. the Arabian Peninsula, which its difficulty appeared at least in the wars of apostasy, and then had to face the problem of "succession", which was resolved between the four rulers by blood. Then they had to install the feet of the country in the new territories, which are inhabited by non-Arab majorities, and certainly not Muslims.

Umayyad Period (749-661) that founded the first almost complete, political and military stability at least in the first half of this period. This period brought with it a set of changes that have affected deeply the form of the emerging state, most notably:

- The transfer of the capital from the depth of the Arabian Peninsula al-Madina المدينة, to Dimashq دمشق (Damascus), that is located in the heart of the most prominent parts of the Roman areas i.e. Levant. The Levant is a term that is used by Arabs to refer to the area known today as Syria, Jordan, Lebanon and Palestine. This term is still used in textbooks and some Arab and Islamic references.
- The appearance of monarchy in the ruling system, with the attempt of Mu'āwiya, the first king of this period, to transfer the power to his son, even before his death, which paved the way to a system which mixes between the succession and monarchy, that will continue until the end of the coming Abbasid era to be inherited by Ottomans later and stayed with them until the end of the First World War!
- The beginning of the direct, strong and necessary contact between the new masters of the region and its inhabitants from Arabs, Syriac, Byzantines, who educated themselves and were well established according to the best of what can be done in the state administration and people political matters. At this stage the name of St. John of Damascus will emerge.

The intellectual activities at this stage represent a timid case, mainly because their kings were busy:

By the old business i.e. the expansion of the state through wars with the old enemy, "Byzantines", and that broke their expectations after its fall, as what happened with their old foe Persia.

Consolidating the pillars of governance and the political and administrative organization, especially since Mu'āwiyā and his successors who chose Damascus to be their headquarters; they had broken the Arabic tradition by transferring the center of political weight from the heart of the Arabian peninsula to the Levant.

In addition to all of the above, the weak presence of the Arabic element in terms of number and language versus the culture and the Syriac and Greek science that prevailed strongly, added to them the Persian if we crossed the Euphrates, which will strengthen - the Persian element - to prevail in the Abbasid period. In fact, the Arab intellectual activity was waiting for the third period of the new Islamic life.

1.3. The Abbāsids and the Starting of the Intellectual and Scientific Activities:

The Abbasid period (750-1258), brought many new things compared with the previous two periods, and that paved the way to the intellectual and cultural movement that will have an enormous impact on the life of the Abbāsīd state, and the life of the region as a whole. Some of these new things:

- Moving the capital from Damascus to Baghdad بغداد, where the contact will become stronger, on one hand with the Syriac and Assyrians, who make up an important gathering in areas of Iraq against the Levant and on the other hand with the Persians who became part of the state of Islam during the Abbasid period, unlike the Romans who were still on the line of hostility. These two

factors opened a wide door for the intellectual challenge in the capital Baghdad and other parts of the Kingdom.

- Opening the door to non-Arab elements to gain access to high-ranking positions in authority, in contrast to the Umayyad period, in which the high-level positions were limited to Arabs.
- Adding to the above factors in paving the way for a strong scientific start, the stability of the state that passed over more than one hundred and fifty years, and which will continue with the Abbasids many other centuries.

The intellectual and cultural activities did not need a long time to launch strongly and effectively. Its second king Al-Manṣūr (754-775/136-158 e) has felt in a way or another this importance, so that: “Abu Ja‘far al-Manṣūr requested to the Emperor of Byzantium to send him translations of math books. The emperor sent him the books of Euclid and some physics books” (Salama-Carr 1998:12), and it seems that it became the aim of al-Manṣūr “The writer Ibn al-Muqaffa’ (d.756) translated several books to the Caliph himself, including Indian books going back to the Panchantra” (p13).

The continuation of the Abbasid reign for at least five centuries, including two centuries and a half at least of political and military stability - and here I mean, not being attacked by external invasions rather than the internal stability – which opened the door to this cultural and intellectual prosperity and strength to the utmost limits in each science and art known in that era.

One of the sciences that went hand in hand with the prosperity and development since that time is the science of history. Today we have dozens and dozens of books that belong to that era; we will use some in this search (al-Duri 2000:ch8).

Dealing with the history books that are the product of that historical and scientific period, requires an initial knowledgeable background regarding the emergence of the history movement, and this is what we will do in the next paragraph, through passing on the main stages of the historical process of writings for Muslims.

2. The Emergence and Prosperity of the History Movement among Muslims

The beginning of the emergence of history writing for the Arabs and Muslims is a big controversy; although for most Muslim researchers it began with Islam, as is the case with everything good as opposed to "Jāhiliyya". In all cases we can follow the emergence of the historical process movement for Muslims through four stages; we will begin them with the difficult question:

2.1. When did the Arab Historiography Start?

What we presented about the weak features of al-Jāhiliyya period, will make what most Muslim historians agree on i.e. that the reality is that historical writings began with Islam, 'Abd al-'Aziz al-Duri says (2000:131):

the science of history for Arabs began after the rise of Islam whereas, al-Jāhiliyya events such as qīṣaṣ al-ayām [the days of the Arabs] and lineages refer to an aspect of the Arabs interest, and the beginning of a style in telling News [Akḥbār أخبار], but it does not involve a historical idea.

That is why what was written before Islam will remain an ambiguous, and will remain with no sense

despite the fact that these kinds of qīṣaṣas have historical roots but their relation with dating in the known sense of the word is remote, they are qīṣaṣ of

a sender who is unrelated to his time or carries a very vague idea about it (Muṣṭafa vol1 1983:54).

Because of this distortion and the hiding of historical writing features in al-Jāhiliyya, with the advent of Islam, we can rarely find real historical writings, and this in spite of the fact that the people of ignorance have written in records many of their news as 'Abd al-'Aziz al-Duri (2000:18) confirms "in the north of the Arabia al-Manadhira had books containing Arab al-Hira news, their relatives and the families of their princes, and these were reserved in the churches of al-Hira".

2.2. The Earliest Attempts in Islam:

Are there historical writings that date back to the first hundred years of Islam? There is a difficulty in confirming the existence of such writings.

The fact that the state and its people were busy in the invasions, wars and military expansion, had always weakened as we presented before, the intellectual and scientific process, that is why the first century of Islam seems free of these attempts, but all we got from this period, i.e. the end of the Jāhiliyya period and the beginning of Islam, is no more than quotations:

the bulk of early Arabic historical texts have not come down to us in their original form but are only preserved as citations and paraphrases in a corpus of digest and compilations assembled between the mid-9th/3rd century and the early 10th/4th century (De Blois 2000:271).

The oldest known historiography attempts in Islam are those mentioned in al-Maghāzī (campaigns) written by 'Urwa b. al-Zubayr (d. 712/94), who is classified by 'Abd al-'Aziz al-Duri (2000:24), the founder of Maghāzī مغازي study, then he adds to him Abān b. 'Uthman and 'Urwa b. Sharḥabil b. Sa'd (d. 740/140) (p26). If we consider these three as founders or pioneers in this, the second generation after them is represented by:

'Abd Allah b. Bakr b. Ḥazm (d. 747/130), 'Aṣm b. 'Umar b. Qutada (d. 737/120) Muhammad b. Muslim b. Shihab al-Zahri (d. 741/124) (p26).

While the Encyclopedia of Islam emphasizes that the oldest historical attempts in the historical Islamic writing:

Existing evidence indicates that formal historical study and writing began in the decades following the second civil war (680-92), and was no doubt associated with the need to recover an authentic and authoritative past from the chaos and violence of those years (De Blois 2000:274).

Therefore, the problem of this period with all the news that we got about the historical writing attempts, is that nothing of such attempts is available! Not only now, but also at that period, and therefore, we do not have a documented link between them and those who recorded them starting from the mid-eighth century AD:

For the century and a half stretching between Muhammad's call and the consolidation of 'Abbāsid power under al-Manṣūr (r. 136-68/754-75), the direct sources for the 'classical' syntheses were a series of akhbār collections (now mostly lost) compiled between ca. 750 and 850 by a number of scholars, of whom the most widely cited are Ibn Ishāq (d. 150/767), Abū Mikhnaḥ Lūṭ b. Yaḥyā (d. 157/774), Sayf b. 'Umar (d. ca. 180/796), al-Haytham b. 'Adī (207/822), Hishām b. Muhammad al-Kalbī (d. 204/819), Muḥammad b. 'Umar 'al-Wāqidī (d. 207/822), Muḥammad b. Sa'd (d. 230/845), and 'Alī b. Muḥammad al-Madā'inī (d. 225/840) (p273).

2.3. The End of the Umayyad Period and the Beginning of the Abbasid Period:

The attempts, and their features began to appear in the middle of the Umayyad period, especially with 'Abd al-Malik b. Marwan and the Marwanid period and the consequences of the Second Civil War (683-692 / 62-72), paved the way for the emergence of the historical works

that began to crystallize in what we might call the historical schools and what can be classified in the form of specialties in the writing of history, and all this until the age of Ma'mūn (813-833).

In this period we can regard several names, including:

'Awana b. al-Ḥakam al-Kalbī (d. 158 A.H) who is according to Muṣṭafa (vol1 1983:128) "the owner of the first historical book which has the name the history book in Islam", Abū Ishāq al-Fazzari Ibrāhīm b. Muḥammad b. al-Ḥarith (d. 802/186), 'Abd Allah b. al-Muqaffa' (d. 760/142), Abū 'Ubayda b. Mu'ammār b. al-Muthanna (d. 211 A.H), al-Balādhurī Abū Ja'far Aḥmad b. Yaḥyā (d. 279 A.H) and al-Waqīdī Muḥammad b. 'Umar (d. 823-747/207-130).

2.4. Historiography in a Systematic Manner:

The third century of immigration brought important developments in what concerns the historical writings for Muslims, which crystallized the shape of the various history schools and the appearance of some important historians like: al-Balādhurī (d. 892/279), al-Ya'qūbī (d. 897/284), al-Dīnawarī (d. 898/282), Ibn Qutayba (d. 822/270) and al-Ṭabarī (d. 923/310).

Since this research needs an adequate number of historical books on the one hand, and a great variety of historical material on the other hand, makes the selection of the eighth century until the fourth century, a good choice because it represents the era where the real or near real production of historical material began, down to the work of great and unique historical works, such as those produced by Ibn Khaldūn.

3. Reasons for Selecting the Historians

Researching on the emergence and prosperity of the historiography movement for Muslims, across its periods, which were reflected upon in the preceding

paragraph, made the historical period I have chosen i.e. the eighth century until the fourth century, an optimal time environment for the emergence of this search. From this time selection here, I start by selecting the historical books which I will work on, so I am in this research not addressing all the historical books, and in fact I cannot, due to the large number of historical books that belong to this period on one hand, and the size of my research on the other hand. For that we should select some of them. And therefore is chose the most famous ones, taking in my consideration some important issues related to my choice, like the variety of the writers' backgrounds, either scholastic or geographically, or by methodology.

3.1. Different History Schools:

Researchers divide Muslim historians in the period in which they specialize and what preceded them into different schools. I shall rely here on a division developed by Shaker Muştafa, in his book Arab History and Historians (1983:Ch 3 and 4). According to Muştafa, schools are divided into minor and major, which in turn are divided into branches with a geographic dimension, like:

- Minor Schools: al-Sham School, Yemen School, Persia School.
- Major Schools: al-Madīna School, Iraq School.

In practice, the schools took part - the five cities in the early historical writings, but soon, schools of Persia and the city school basically merged with the school of Iraq, and the school of Yemen was weakened to some extent, due to the departure of the center of gravity north to Damascus in the beginning and then Baghdad. Then in addition to these schools what began to emerge in the east, especially after the stability of things in Andalusia.

Thus, the subject of the research is distributed to schools:

School of Damascus: Abū Zar'a al-Dīmaṣḥī

School of Persia: al-Balādhurī.

School of the city: al-Waqīdī, al-Baṣarī

School of Iraq: the rest of the historians I have, even if they are classified from the school of Iraq, but they do not represent it precisely because their historical period which is considered a little late makes them belong to a new methodology which is described by Shaker Muṣṭafa (p202):

We call them the great historians of the second half of the third century who they were the natural end of the continuing line of the evolution that hit the science of news and what is related to it, during more than two centuries... all these historians were found in Iraq, but they did not represent the former school of Iraq only but they represent its development and the evolution of the school of city at a time together.

I will not take longer time in my research in comparing and contrast between the schools, to not move away from the goal of the research.

3.2. Belonging to Different Geographical Areas:

Belonging to a school, i.e. in a way or another, automatic belonging to a city or geographical area, and this affiliation does not always mean the birthplace of the historian or where his family settled or where he spent part of his life. While Ibn al-Nadīm spent his life in Baghdad and it does not seem that he left it on a notable tour, as well as Khalīfa b. Khayyāṭ who spent his life in Basra, whereas, al-Shahrastānī, wandered in his life between Nishapur, Baghdad and Egypt, where he died, as well as al-Ya'qūbī who spent his life between Armenia, Khorasan and Maru. In the following table (Table 4) I distinguished the city where each historian was born, the city where he died and the areas he visited or resided in during his lifetime. From this table we can see big geographic differences among those historians that must have made an impact on their view for

themselves, the events and history in general. Since this subject is not the core of my research, I will refer only to the type and size of the historical subject they have, because it seems that those who went through many trips and movements in their lives have written international or comprehensive history such as al-Mas'ūdī and al-Ṭabarī.

The historian	Place of birth	Places they visited	Date and place of death
Ibn Abi Uṣaybi'a	Damascus	Damascus, Egypt, Sarkhad	1270 Sarkhad
Ibn al-Athīr	Al-Mawṣil	With Salah Al-Din, Aleppo	1160 Aleppo
Ibn al-Nadīm	Baghdad	Baghdad	995 Baghdad
Ibn Khaldūn	Tunisia	Tunisia, Morocco, Egypt, Damascus	1382 Cairo
al-Balādhurī	Baghdad	Baghdad, he wandered a lot	892 Baghdad
Khalīfa Ibn Khayyāṭ	Basra	Basra	860 Basra
al- Sahmī	Jarjan	Jarjan	1036 Niasabur
al-Shahrastānī	Shahrstan	Nishapur, Baghdad, Maru	1153 Shahrstan
al-Ṭabarī	Amūl: Tabrstan	Iraq, Egypt	923 Baghdad
al- Sahmī al-Qurashī	Egypt	Egypt	867 Egypt
al-Mas'ūdī	Baghdad	Most of the Islamic areas at that time	957 Egypt
Miskawayh	Ray: Persia	Ray, Asfahan, Baghdad	1030 Asfahan
al-Nasrī	Damascus	Damascus	956 Damascus
al-waqīdī	Al Madīna	Baghdad	822 Baghdad
al-Ya'qūbī	Baghdad	Armenia, Kharasan	905 Egypt

Table 4. The countries visited by historians during the period of their lives

3.3. Belonging to Different Methodologies:

Scholastic and geographical factors with many other factors worked together to form the historical subject that the historians according to the historical books we searched. And in fact this applies to every historian. Some of their writings are similar in terms of style and documented material, and others are not similar.

The issue of the historical writing methods or the methodologies of historical writing is a controversial issue among Muslims and Western scholars. While al-Sayyed 'Abd al-'Aziz Salem sees several different methodologies even among the first category of historians whose books we do not have, as noted above, he believes that Muslim historians wrote about: the annalist history or year by year, and history by topics, which includes the historiography for countries, classes and lineages, and then to what is called "images of historical materialism," which branches to global history, local history, local and secular history, local and religious history and contemporary dates and memos (1981:ch 3).

Franz Rosenthal believes that historical writing in Islam contains images that formed the "initial old elements for historiography in Islam, and branches of non-historiography from knowledge which contributed to the writing" (1983:183). According to him they are: genealogy, biographies, geography and cosmography, astrology, philosophy, political and social science, and the use of documents and inscriptions and coins (ch 4).

Then those images or initial items appeared in public i.e. in books that he classifies into three major groups: histories of the world, histories of cities and regions, and histories of contemporary and memos (ch 5).

In this systematic controversy, I decided to take the division that benefits from the two ways that I summarized previously, by selecting books that belong to the following classification, by which I can cover the process of my search for the Biblical text, the widest variety of historical writing and its methodologies or methods.

3.3.1. *Classes or Specialties (Ṭabaqat طبقات):*

The word classes came to describe those books which classified a group of one tendency, and according to the Encyclopedia of Islam, the classes “in biographical literature it is the ‘book of classes’ of characters arranged by ‘categories’ and organized into ‘generations’” (Gilliot 2000:7). In other words, it is a state of specialization in the historical writing, and instead of writing in a certain sequence of events in general or for a group of specific events by a historian, he spends his effort to talk about a certain class of people or a certain type of passions. In this research, I will use the term in a broader way, where I will join it with other books which are specialized in displaying one set of ideas such as sects, or compositions like the index, or places like monasteries, and according to that the collection of the historical books I have chosen for this research that belongs to this class of literature:

- Kītab al-Fihrist (The Index): is famous for “Ibn al-Nadīm Index” Ibn al-Nadīm made it in the form of a large index for the famous books that came in his hands or heard about.
- ‘Uyūn al-Anbā’ fī Ṭabaqāt al-Aṭibbā’ (History of Physicians): in which Ibn Abi Uṣaybi’a collected the physicians’ Akhbār in it, and who he was contemporary to them, and those who he had some of their news.
- al-Milal wa al-Nihal (The Book of Sects and Creeds): in which Al-Shahrastānī wrote a history and a description of sects and

religious creeds and philosophical trends, which he was contemporary to them, and those who he was able to know their news.

- al-Diyārāt (The Monasteries): in which al-Shābushtī collected the most famous monasteries news in his time, particularly in Iraq. He added to the description of these monasteries many stories.

3.3.2. *Conquests (Futūḥat فتوحات):*

Futūḥat (غزوة ghazwa مغازي Maghāzī or فتوح fatih, فتوح futuḥ) (campaigns) books are many in the Islamic history, and perhaps the most famous, and in all cases al-Maghāzī represents the early historical writings among Muslims as we found earlier, and this confirms that history writings of Arab Muslims began religiously, in the sense that it was born in the womb of Islam as a religious and political movement “All historical writings that have appeared were based on pure Islamic basis also organized on the basis of the Hijri Islamic calendar” (Muṣṭafa vol1 1983:85).

For this reason, it began with al-Maghāzī “the oldest historical books that combine al-Ḥadīth and history are Maghāzī and the biography [sīra سيرة]” (Salem 1981:54), the most prominent are the early chroniclers as classified by Salem (p55):

in the first class of them: Abān b. 'Uthman b. 'Affan d. 105 and 'Urwa b. al-Zubayr d. 92, and Sharhabīl b. Sa'd 123, men of the second class are 'Abd Allah b. Abi Bakr b. Hazm 135 and 'Aṣim b. 'Umar b. Qatada d. 120 and b. Shihāb al-Zuhrī d.124. Some of the third-class men are: Mūsā b. 'Uqba d. 141 and muḥammad b. Ishāq b. Yasar d. 152 and al-Wāqid d.207, all of them are from al-Madīna, home of sīra.

In these books, the writers recorded the events of the Islamic wars, often until the mid, to the end of the Abbasid era, but in a variety of ways, and

by choosing different events and periods of time. Among the wide range of al-Futūḥat books I chose these books:

- Fūṭūḥ al-Buldān (Book of the Conquests of Lands): in which al-Balādhurī narrated a description about the Islamic wars since the beginning of Islam and even reaching India.
- Fūṭūḥ al-Shām (Conquests of Syria): is the most famous book among what remains of al-Maghāzī books.
- Fūṭūḥ Mīṣr wa Akhbaraha (Conquests of Egypt and its news): in which ‘Abd al-Ḥakam worked on narrating details of Egypt and North Africa’s fūṭūḥat.

3.3.3. *The General History (Tarikh ‘Am تاريخ عام):*

Writing the general or universal history represented a shift in the Islamic historical writing, as historians began to come out of the first Muslim invasions and the subsequent wars, to write down a history of other peoples and kingdoms. "The General History" in the historical Islamic writings is history that begins with Adam, where as to others it begins with the beginning of creation such as land, sun and etc., leading up to the moment that was experienced by the historian himself, passing by all the knowledge about people, kingdoms and religions that have reached him, or which he toured the land to obtain, just as what happened with al-Mas’ūdī, for example.

In this field, historians used various ways, some of them tended to annalist writing according to the sequence of years, and some tended to write according to each kingdom, people or nation. However, this class of writings belongs mostly to Baghdad school in its posterior stages, when it turned to something that is broader than the school of Baghdad to be an intellectual and research extension, as we presented previously. From

this category I chose the largest group, from the number of authors as well in the number of volumes for each title.

- Tarīkh Ibn Khaldūn (History of Ibn Khaldun): This book is famous for its introduction that covers the first volume of its seven volumes.
- al-Kāmil fi al-Tarīkh (The Complete History): in which Ibn al-Athīr collected general history, the book's title describes it correctly and expressively “al-Kāmil الكامل”.
- Tajārib al-'Umam wa Ta'aqūb al-Hīmam (Experiences of Nations): in which Miskawayh collected world history, though the world part represents a smaller area than those of other global historians.
- al-Tanbīh wa al-'Ishrāf (Stimulation and Supervising): is a summary of Al-Mas'ūdī's works since it is his last book and since he collected in it a summary of what is written previously.
- Muruj al-Dhahb wa Ma'adien al-Jawhar (Meadows of Gold and Mines of Gems): Like other books of world history starts from the creation and ends around the year 974.
- Tarīkh al-Rusul wa al-Muluk (Tarīkh al-Ṭabarī) (The History of the Prophets and Kings): al-Ṭabarī begins this history by creation in details, to follow it by the history of people and nations.
- Kītāb al-Buldān (Book of countries): in which al-Ya'qūbī mixes between history and geography.
- Tarīkh al-Ya'qūbī (History of al-Ya'qūbī): in which al-Ya'qūbī recorded a general history, but it does not reach the subsequent world histories when it comes to size, like al-Kāmil and al-Ṭabarī, but it surpasses in being the oldest.

3.3.4. *Regional or Local ('Iqlimī or Maḥallī* إقليمي أو محلي):

Another form began to emerge among Muslim historians in history writing, is what we might call regional or local history. It is the history that is interested in a specific territory or region, or where the writer concern is limited to the news of the Muslims in their times or their battles. For this history I chose the following books:

- Tarīkh Jurjān (History of Jurjān): Also known as the Book of the Scholars' knowledge of Ahl Jurjān. It is so in its content.
- Tarīkh Abī Zar'ah al-Dīmashqī (History of Abi Zaraq of Damascus): al-Nasrī Ḥafiz collected al-Tarīkh from Islamic history only, and in a concise and selective way.
- Tarīkh Khalīfa Ibn Khayyat (History of Khalifah Ibn Khayyat): in which Ibn Khayyat al-'Uṣfurī recorded tarīkh for Islam since its beginnings, without mentioning the history of other people.

4. Introducing the Authors and Books that Form this Research Material

I have read eighteen titles, in some of them I found the texts that I am looking for, and the others did not include any reference to the text of the Bible, therefore, I divided these books into two parts that go along with the relationship of these books in the Bible, i.e. the collection of books that contain quotes or references from the Bible, and the books that I did not find any quotes or reference to the Bible, which makes the first group of the subject that I will work on in the next two chapters.

The following is a simple explanation for every historian and his book that I will use in this research.

4.1. Books that Contain Quotations or References to the Bible:

4.1.1. *al-Wāqidī*:

He is Muḥammad b. 'Umar b. Wāqid. Was born in (747/130) and died in (822/207).

He is a Historian from al-Madina known for *Sīra* سيرة, *Maqrīzī* مغازي, *Rīdda* الردة News, and *Futūḥ* فتوح. His special fame among Muslim historians is for the quantity and quality of information in his books. He settled in Baghdad for a long time, occupied important positions in the days of al-Ma'mūn and Harūn al-Rashīd.

Futūḥ al-Shām (Conquests of Syria): is al-Wāqidī's most famous book, and it is a famous book among al-Futūḥ books. In which he describes the wars of the first Muslims, and focuses mainly on the unprecedented tournaments for members of the Muslim armies versus the biggest lost of the Christians (*naṣārā*) Arabs and Persians.

The edition that I used falls into three volumes, consisting of (852) pages in all the parts. Printed by al-Maṭba'a al-Sharafiyya, Cairo, Egypt.

4.1.2. *al-Ya'qūbī*:

Abū al-'Abbās Aḥmad b. Abī Ya'qūb b. Ja'far b. Wahab b. Waḍih known as al-Ya'qūbī. Born in Baghdad in the (9th/3rd) century and died in Egypt in (905/292).

He spent a large part of his life in Armenia then Khorasan in Ṭāhirids service, then went to Egypt and settled there until his death. According to the Encyclopedia of Islam al-Ya'qūbī is the owner of the first composition of a truly global history of in the Arabic language; it uses a large amount of non-Muslim references to show the picture that he paints in his history. al-Ya'qūbī's fame is because of his famous "al-Tarīkh" that I am using in this research (Zaman 2002:257).

Tarīkh al-Ya'qūbī: in this book al-Ya'qūbī recorded world history, though small in size compared to other world history books, but it reflects as usual with the Muslim historians, the most prominent events of the world since the creation to this day. While leaving the largest space for Muslim news, what distinguishes the book is that it uses the Bible, especially the New Testament in a very impressive way, as we shall see in chapter IV.

The edition I used is divided into two volumes, consisting of (1320) pages in the both parts. Printed by Dar Sader, Beirut, Lebanon.

4.1.3. *al-Ṭabarī*:

He is Abū Ja'far Muḥammad b. Jarīr b. Yazīd. Born in Amul in Tabaristan in (839/224) and died in Baghdad in (923/310).

His experience included imitation and law, he was known as the most famous historian and scientist, and an interpreter of the Qur'ān during the first four Hijri centuries. He visited most of the cities in Iraq and Egypt. The most important values of his historical and explanatory works are that they are the first Islamic research works which have preserved us important quotations from sources that we have lost (Thomas 2000:13).

al-Ṭabarī left a big number of important works, most notably for us here is in his great book in history.

Tarīkh al-Ṭabarī: is a big work, in which al-Ṭabarī lists the events of the beginning of creation, the Fathers and Prophets of the Old Testament, the rulers of ancient Israel and ancient Persia, the sequence of the prophets before Muḥammad and Jesus, prior to the arrival date of Sasanian Persia. Then after explaining the task of Muḥammad as a prophet, he goes to arrange history in an annalist way with major emphasis on the period of expansion, the Umayyads and the Abbasids until the year (915) (Thomas 2000:13).

The edition that I use falls in ten volumes, each volume consists of about (650) pages, while the first volume contains (40) pages, the last (150) pages, and the rest of it are indexes. Edited by 'Brahim Mūḥammad Abū al-Faḍel. Cairo, Egypt: Dar al-Ma'aref.

4.1.4. *al-Mas'ūdī:*

Abū al-Ḥasan 'Alī b. al-Ḥūsayn al-Mas'ūdī. Died in (956/345) in Egypt. He was born in Baghdad from a family seems that their assets goes back to Kufa. According to the editor of *Muruj al-Dhahb Wa Ma'aden al-Jawhar*, al-Mas'ūdī visited the most parts of Islam kingdom from Egypt to India and Oman to Azerbaijan, until he settled in Egypt, where he died (MsdMrj1 :7).

Despite the similarities between his historical writings, and those of al-Ya'qūbī, his writings are characterized by the fact that "his non-Muslim subject is wider, which he expands its sources strongly. For example, he is the only Muslim writer that provides us with a serious summary of Byzantine history since the inception of Islam" (De Blois 2000:272).

al-Mas'ūdī is considered one of the very important historians, the rare books which reached us from the dozens of his books, show excellence and superiority, so that Ibn Khaldun himself considered him as his model (p272). al-Mas'ūdī wrote thirty-six books, including the books that I used in this research:

Muruj al-Dhahb Wa Ma'aden al-Jawhar, is written in (943/332) and reviewed in about (956), to it returns the fame of al-Mas'ūdī. The book consists of two main sections: the first contains the "sacred" history until the beginning of Islam, a description of India, geographical information related to the seas and rivers, China, the Turkish tribes, lists of ancient kings of Mesopotamia, Persia, Greece, Rome, Byzantium, Egypt, and classes for Negroes, slaves. Then he comes to the ancient history of

Arab and articles about the beliefs, types of calendars, religious icons in India, Persia and the Sabeans, etc., and a summary of the global chronology... In the second section he focuses on the Islamic world, listing its history from the Prophet until the Khalīfa al-Muṭī' passing through the Umayyad Caliphs and Kings (Pellat 1991:786).

The edition that I used falls in two volumes, the first part consists of (390) pages, the second from (454) pages. Edited by 'Bdel Ḥamīd Muḥammad Muḥī-Dīn. By Dar al-Bīkīr, Beirut, Lebanon.

al-Tanbīh wa al-'Ishrāf, he wrote it in (955/344), and it is believed to be the last product by al-Mas'ūdī. According to al-Mas'ūdī himself, this book "we deposited our book, for the recalling of our former books and we stimulate what came earlier of our classification" (MsdTnb2 :680).

al-Mas'ūdī included within this book briefly information on astronomy and astronomical phenomena, sections of land, sea, ancient nations, global historical sequence, then the history of Islam until Khalīfa al-Muṭī'. (Pellat 1991:786).

The edition that I used falls in two volumes, consisting of (687) pages. Edited by Qasim Wḥab, by the Ministry of Culture, Damascus, Syria.

4.1.5. Ibn al-Nadīm:

He is Abū al-Faraj Muḥammad b. Abī Ya'qūb Ishāq al-Warraq al-Baghdādī. Died in (995/385).

We almost know nothing about his family, which we know that he was Warraq (وَرَّاق) i.e. copyist and books seller, it seems that he spent his life in Baghdad. But he was an open minded Shi'i, he used to receive in his house, some intellectuals and scholars, including the Christian philosopher Ibn al-Khammar. It also does not seem that he was known for a book other than Kītab al-Fihrist. (Fück 1986:895).

Kītab al-Fīhris, he accomplished it in (987/377), which is an index for all the Arab books known by him or the news that reached him, both from Arab or non-Arab authors, the work that appears as a natural product of the profession, "Warraq"!

The edition that I used falls in one volume, consisting of (616) pages with the indexes. Edited by Reḍa Tajaddūd.

4.1.6. *Miskawayh*:

He is Abū 'Alī Aḥmad b. Muḥammad b. Ya'qub. Was born in Persia in the city of Ray (932/320) and died in (1030/421).

He is considered as a philosopher and historian who wrote in Arabic. He worked as assistant and responsible for the library for both the minister al-Muhallab, Abū al-Faḍl and Abū al-Faṭḥ and also 'Uḍūḍ al-Dawka al-Buwayhid. He left several books including the book I am using here.

Tajarib al-'umam wa Ta'aqūb al-Hīmam, is a global history that begins with the flood until the year (980/369) (Ed 1993:144).

The edition that I used falls in five volumes, unequal-sized total pages (2320). There are two additional volumes in the edition that I used: volume VI (208) pages and it's a comment on the experiences by Zuhir al-Dīn al-Rwazrawi, and volume VII (183) pages is Tarīkh of al-Ṣābi to Abu Hilal b. al-Hussein Bin Ibrahim al-Moḥsin, and most of indexes. Edited by Ḥasan Sayed Kūsrawi. Beirut, Lebanon: Dar al-Kūtūb al-'Ilmiyya.

4.1.7. *al-Sahmī*:

Ḥamza B. Yūsuf al-Qurashī Al-Jurjānī Abū al-Qāsim. Died in (1038/427). He is considered a historian and a researcher. His origin is from Jurjān on the coast of the Caspian Sea. We have not received from al-Sahmī's

writings but one book which is the history of Jurjān or Jurjān scholars knowledge book, a book that I am using in this research.

Tarīkh Jurjān: is a book talking about the specialist researchers and Jurjānien al-Muḥadīthyyin, i.e., who are from his country. The book begins with a short historical introduction about the Arab invasion of Jurjān and its Arabs rulers (Bosworth 1995:842).

The edition that I used falls in one volume, comprising (775) pages. By the Osmania Oriental Publications Bureau, Hyderabad, India.

4.1.8. *al-Shahrastānī*:

He is Abū al-Faṭḥ Muḥammad b. 'Abd al-Karīm b. Abi Bakir. Was born in the town of Chehrstan currently located in Turkmenistan, as believed around (1086/479).

He is a thinker, a religious historian and philosopher, spent part of his life in educating himself in Niashapur. Around the year (1117/510) he visited Mecca in a pilgrimage, on the way back he visited Baghdad. He dedicated himself to teaching, preaching and discussions. But he got plenty of good positions especially during the rule of the Saljūqids of Muro. Shahrastānī, left too many books, most notably the book I am using in this research (Ende 1997:214).

al-Milal wa al-Nnihāl: it is believed to be written around the year (1127/521), it is a unique book in his time and its author wrote it to be inclusive of the beliefs of various people around the world, to reveal all the information about religions and philosophies in the past and present.

The edition that I used falls in two volumes, consisting of (650) pages. Edited by Amir Ali Mhanna and Ali Hasan Faur, by Dar al-Ma'rifa, Beirut, Lebanon.

4.1.9. *Ibn al-Athīr*:

He is 'Izz al-Dīn Aal-Ḥasan 'Alī. known as Ibn al-Athīr al-Jazari, who was born in (1160/555) and died in (1233/630).

The nickname "Ibn al-Athīr," was held by many families that are not linked to him, and that the name received a large share of fame not only because of our author 'Izz al-Dīn, but also because of his two famous brothers, Majd al-Dīn Abū al-Sa'adat al-Mubarak, and Ḍia' al-Dīn Abū Faṭḥ Nasrallah.

Ibn al-Athīr spent most of his time in Mosul, but we also read about him in the fight of Ṣalāḥ al-Dīn against the Crusaders, and in a further period of his life, he spent it in the hospitality of Atabak of Aleppo. He has several books, the most famous one is al-Kāmil fi al-Tarīkh (The Complete History), which I used in this research (Rosenthal 1986:723).

al-Kāmil or al-Kāmil fi al-Tarīkh: A very big annalist history, writing from the beginning of the world until the year (628).

The edition that I used falls in eleven volumes, the latter of which is a set of indexes, each part of which consists of about 500 pages except the first 626 pages and the eleventh i.e. the indexes 376 pages.

Edited by al-qaḍī Abī al-fīda' 'Abd Allah. Dar al-Kutub al-'Ilmīyya. Beirut, Lebanon.

4.1.10. *Ibn Abi Uṣaybi'a:*

He is Muwaffaq al-Dīn Abū al-'Abbās Aḥmad b. al-Qāsim b. Khalīfa b. Yūnus al- Khazrajī, known by Ibn Abi Uṣaybi'a. Was born in Damascus in (1194/590), and died in Srkhadd in (1270/668).

He is physician and biographer who belongs to a family of doctors, worked in Al-Nūri hospital in Damascus and in Nazareth in Cairo, and then joined the service of Prince 'Izz al-Dīn Aybak al-Mu'azzami in Sarkhad. He wrote several books in medicine that are all lost, but his

fame goes back to his book that we used in this research (Vernet 1986:693).

'Uyūn al-Anbā' fī Tabaqāt al-'ATibbā': It is a (380) doctors biography, it represents a great value in the history of Arabic sciences. Ibn Abi Uṣaybi'a sorted his biographies according to countries and generations, and that is why he called it "classes".

The edition that I used falls in one volume, consisting of (762) pages. Edited by Nizar Rida, Dar Maktabat al-Ḥayat, Beirut, Lebanon.

4.1.11. *Ibn Khaldūn:*

He is Walī al-Dīn 'Abd al-Raḥmān B. Muḥammad. He was born in Tunisia in (1332/732) and died in (1382/784).

Ibn Khaldūn is considered a historian, socialist and philosopher. He spent his life between the western regions of the Islamic world, especially Morocco and Egypt. Ibn Khaldūn spent his life in connection in the kings palaces, either through occupying high-level positions or because of his relationships, like the Marinid in Fās, Ḥafṣid in Tunisia, and then judge of the judges in the Levant and Egypt. Therefore, it is certain that such a simple definition here would not give this historian his right. He accomplished several books, notably the book that we use in this research.

Tarīkh Ibn Khaldūn: is a big work, he devotes the first part of it as an introduction, which is known by the name of "Introduction of Ibn Khaldūn", which included his theory of history as a branch of philosophy, it has to be from an analysis of historical events, by studying the natures of humans, urbanization, systems of government, authority and to investigate its ills and their causes to understand the history and extract lessons of it. In other parts he dealt with the Arab news and generations and nations, and their contemporary from known countries since the

beginning of creation to his own time, then al- Berbers news and their generations and those dwellings in Morocco in particular and in the East of kings and nations in general (Khaldūn1 :4).

The edition that I used falls in eight volumes, the latter of which is a set of indexes, each consisting partly of about 600-800 pages. Edited by Souhel Zakkar and Khalil Shiḥadih. Beirut, Lebanon: Dar al-Fiker.

4.2. Books that do not Contain Quotations or References from the Bible:

4.2.1. *Ibn Khayyaṭ al-'Uṣfurī:*

He is Abū Amr b. Khalifa b. Khayyaṭ al-'uṣfurī who is called "al-Shabbab". Died around (246 AH).

He spent all his life in Basra, and it seems that he did not come to Baghdad at all. He educated himself in Basra itself, as it was at that time an important center of Islamic sciences. Several books by him were mentioned, including the history book that I used in this research. (Ibn Khayyaṭ 1995:5-7).

Tarīkh Khalīfah b. Khayyaṭ: Ibn Khayyat wrote in it nearly two hundred and fifty years of history of Islam, a comprehensive Sira of the Prophet, the Caliphs, the Umayyad and al-Rashiduun.

The edition that I used falls in one part, consisting of (450) pages. Edited by Mūṣṭafa Najīb Fawwaz and Ḥekmat Kashli Fawwaz. Dar al-Kutub al-'Ilmiyya, Beirut, Lebanon.

4.2.2. *Ibn 'Abd al-Ḥakam:*

He is Abī Alqaṣem 'Abd al-Raḥman b. 'Abd Allah b. 'Abd al-Ḥakīm al-Qurashi. He was born in (187) and died in (867/257).

He spent his life in Egypt, influenced by the role that Egypt began to play in the political life with Tulunids as well as in the intellectual life, which prompted him to write the history of the country of the Nile, a book I am using in this research. His father preceded him to the Presidency of Maliki in Egypt, his three brothers also served in the science of religion as their father, while our writer tends to al-Sira and history. He faced severe pain with his brothers for refusing the issue of the creation of the Qu'ran, and then he was pursued with his family for financial issues, that led him to enter prison where he died under torture.

Fūtūh Mīsr wa Akhbaraha: Ibn 'Abd al-Ḥakam recorded in this book the history of Egypt, starting from mentioning Egypt and its people from the old people, to the conquest campaigns and going west towards Morocco till his time.

The edition that I used falls in one volume, consisting of (445) pages. Muḥammad Ṣūbeḥ: Dar al-Ta'awn, Cairo, Egypt.

4.2.3. *al-Balādhuri*:

He is Aḥmad b. Yaḥyā b. Jabir b. Dāwūd known as al-Balādhurī. Died around (892).

He is one of the most important Arab Historians in the 9th century. It seems that he was born and spent a period of his life in Baghdad, and then toured in several cities. We got from al-Balādhurī two very important books, the first is Ansāb al-Ashrāf and the other is Fūtūḥ al-Buldān (Book of the Conquests of Lands), that I am using in this research.

Fūtūḥ al-Buldān: The book begins with Muḥammad's wars, passing by the apostasy and then Syria, al-Jazira and Armenia, then Egypt and west, then back east to Persia.

al-Balādhūī limps in this book to the replacing of the language of the governmental documents into Arabic and some other characteristics of the new Arabic regime.

The edition that I used falls in one volume, consisting of (768) pages. Edited by ‘Abd Allah Anīs al-Ṭabba’ and ‘Omar Anīs al-Ṭabba’: Dar al-Ma’aref, Beirut, Lebanon.

4.2.4. *al-Ya’qūbī:*

His biography and the definition of his history book were mentioned earlier in paragraph (4.1).

Kitāb al-Buldān: al-Ya’qūbī wrote it while he was in Egypt in (891), it is a book about the geography of the land of Islam, Turks and Nubians, and part of it describes Byzantium, India and China, but this part is missing (Zaman 2002:257).

The edition that I used falls in one volume, consisting of (151) pages. Edited by Juynboll Abarahamus Apud E. J. Brill, Leiden, Germany.

4.2.5. *al-Nasrī al-Ḥafīẓ:*

He is ‘Abd al-Raḥman b. ‘Umrū b. ‘Abd Allah b. Ṣafwan b. ‘Umrū al-Nasrī of Damascus, known as al-Ḥafīẓ. Died around (280).

He lived in Damascus and learned there, and his fame came from there. Several books were mentioned to him, one of the important books₇ is the book used here.

Tarīkh Abī Zar’ah al-Dīmashqī (History of Abi Zaraa of Damascus): in this book he dealt with the biography of Muḥammad and his conquests and successors of the children of Abbas after passing of al-Rashdin and of Umayyad. (Nasrī 1996:3-4).

The edition that I used falls in one part, consisting of (390) pages. Edited by Khalīl al-Manṣūr: Beirut, Lebanon: Dar al-Kutub al-‘Ilmiyya.

4.2.6. *al-Shābushtī*:

He is Abū al-Ḥasan ‘Alī b. Muḥammad known as al-Shābushtī. Died in (998).

Known as books keeper of al-‘Aziz b. al-Mo‘iz in Egypt, and was credited with the people of virtue and literature. He has several classifications, including: al-Diyārāt, The Book of ease after hardship, the ranks of scholars book, arrests and intimidation book, correspondence book, the Book Office of poetry, a book in asceticism and preaching. It seems he spent his life in Egypt, and perhaps visited Basra for a while (al-Shābushtī 1986:25-27).

Kitāb al-Diyārāt: is an Index of the most important and most famous Christian monasteries especially in Iraq and some parts of Al-Sham and Egypt. He describes those monasteries in a simple description, and then he lists some stories and anecdotes of some celebrities in connection with the monasteries.

The edition, which I used falls in one part, consisting of (572) pages. Edited by Kurkīs Awwad, Dar al-Ra‘id, Beirut, Lebanon.

CHAPTER III

DEFINITIONS AND ENTRIES

Contents of the Second Chapter

- 1 Names and Titles of the Jews and Christians for Historians**
 - 1.1 Common Titles Among Historians
 - 1.1.1 al-Yahūd اليهود
 - 1.1.2 al-Naṣārā النصارى
 - 1.1.3 Ahl al-Kitāb أهل الكتاب, Yahūd and Naṣārā
 - 1.1.4 Ahl al-Dhimma أهل الذمة
 - 1.2 Negative Titles
 - 1.2.1 Insults Based on the Name of Religion:
 - 1.2.2 The Content of the Belief
 - 1.2.3 al-Ghiyār الغيار, Islam or Death
 - 1.3 The Names of Judaism and Christianity Denominations
 - 1.3.1 al-Nāṣāṭira النساطرة “Nestorians”
 - 1.3.2 al-Yā’āqība اليعاقبة “Jacobites”
 - 1.3.3 al-Malakiyya الملكيّة “Melkite”
 - 1.3.4 Mixed Titles
 - 1.3.5 Judaism Denominations
 - 1.4 Knowledge Titles and Religious Ranks
 - 1.4.1 Titles that Refer to Knowledge
 - 1.4.2 Church Titles
 - 1.4.3 Several Titles Together
 - 1.4.4 Other Titles
 - 1.5 Special Titles
 - 1.5.1 Christ as Personal Name
 - 1.5.2 al-Nāṣāra Festivals (‘Īd)
 - 1.5.3 Arabs who Embraced Christianity
- 2 The Names and Titles of the Bible**
 - 2.1 al-Tawrāt التوراة
 - 2.2 al-Injīl الإنجيل
 - 2.3 The Old Testamentāt and the Injīl التوراة والإنجيل
 - 2.4 The Book الكتاب, Asfar أسفار
 - 2.5 Books Names
 - 2.6 Books not from the Bible
 - 2.7 The Waḥy and its Contents
 - 2.7.1 Waḥy and Tanzīl تنزيل
 - 2.7.2 The Difference between al-Ṣuḥuf, Old Testamentāt and al-Alwāḥ
 - 2.7.3 Comparison between the Inspiration on Moses and ‘Īsā
 - 2.7.4 The Problem of Christ with Old Testament and Jews
 - 2.8 Lists of Books
 - 2.8.1 The Two Lists of Ibn Khaldūn
 - 2.8.2 The Lists of Ibn al-Nadīm

- 2.8.2.1 From a Jewish Source (N1)
- 2.8.2.2 From a Christian Source (N2)
- 2.8.3 al-Mas'ūdī List

3 The Ways of Referring to the Quotation

- 3.1 Indefinite Methods
 - 3.1.1 Methods that could be either True or Untrue
 - 3.1.2 The Passive Voice Method
 - 3.1.3 Methods with Unclear Sources
- 3.2 Definite Methods
 - 3.2.1 People Mentioned by Name
 - 3.2.1.1 Islamic Muḥaddithiyn and Historians
 - 3.2.1.2 Christian Historians
 - 3.2.1.3 Religious Men from Ahl al-Kitāb
 - 3.2.1.4 Groups of Jews and Christians
 - 3.2.2 Personal References

4 Why did the Historians Quote from the Bible?

- 4.1 Genealogy أنساب
- 4.2 The Creation
- 4.3 The History of the Prophets and the Children of Israel
 - 4.3.1 From Adam till Noah
 - 4.3.2 From Abraham till Jacob and Esau
 - 4.3.3 Moses
 - 4.3.4 From Joshua till the Beginning of the Kingdom
 - 4.3.5 From Saul till the Division of the Kingdom
 - 4.3.6 From the Division of the Kingdom till the Captivity
 - 4.3.7 The Captivity and the Returning
- 4.4 Christ and Christianity
 - 4.4.1 Christ “Masīḥ مسيح”
 - 4.4.2 The Disciples “Ḥawāriyyūn حواريون”
 - 4.4.3 The Ecumenical Councils and the Doctrinal Discussions
 - 4.4.4 Texts from the Bible
- 4.5 Describing the Bible and Some Texts
- 4.6 The Opinion of Jews and Christians in some Biblical Texts
- 4.7 Utterances about the Muslim’s Prophet

5 From where they Brought their Quotations?

- 5.1 Naql “Transmission” or the Islamic Sources
- 5.2 Ahl al-Kitāb
 - 5.2.1 Ahl al-Kitāb in General
 - 5.2.2 Ahl al-Kitāb by Name
- 5.3 Historians from Ahl al-Kitāb
- 5.4 Personal Experiences

Before searching for the direct or indirect usage of the Bible by Muslim historians, we should stop at several initial points in such use, especially in what is related to the way of the addressing manner of the people of the Bible, and how to deal with the Book itself.

In this chapter, I will work on important and essential stations that make working with the Biblical texts paved comfortably.

I collected all the names and titles used by the historians addressing those of the Bible from the Jews and Christians, and classified them in this chapter, in an attempt to acknowledge the position of the people of the Bible from the historian's perspective.

Moreover, all the names and titles given by historians to the Book itself also were collected. This will give us an additional idea about the position of the Book and its people, which will show its influence in the method of quoting and dealing with texts that they have.

Then I will move to classify the ways in which they used to refer to the quotations, or texts they reported, or even the hints related to the texts of the Bible, which came out in their texts, which will show again, and in different lens, the position of the Bible for them, and therefore the status of quotations which they mentioned. There are two remaining points in this chapter I will work on: The first, an attempt to determine the reasons why historians mentioned texts of the Bible, even in an indirect way.

The second, is the last point that I deal with in this chapter, which is an attempt to answer the question: From where did they come with their quotations and texts that are attributable to the Bible? This question will show the relationship of those historians, in a direct and personal way with the Bible.

This chapter contains several numbers of pages that contain the words and phrases I am looking for, for this I have to clarify the following:

- The number of pages that I am listing do not represent an accurate and definite statistics for the number of times the words and phrases are mentioned in the books I examined. There are words that were repeated in very large quantities, and sometimes several times in the same page, for example: the word Tawrāt was repeated four times in one page in (Ṭabarī1:18), where I did not find it necessary to mention the number of the repetition times.
- There is repetition in the page numbers for more than one word, and this is normal. In some cases there were more than a word or a title in one sentence, because I classified those words in different ways, making repetition in page numbers, for example (p104) of Tarīkh al-Rusul wal-Anbyā' (The History of the apostles and prophets), will be repeated in three places, since this sentence contains three different keywords "We heard from the people of the Book of people of al-Tawrāt and others of people of knowledge" (Ṭabarī1:104), and the reason is that I will classify from this sentence the words: We been told, people (ahl) al-Kitāb, al-Tawrāt, knowledge in three different classifications.

1. Names and Titles of the Jews and Christians for Historians

This paragraph is a collection and classification of all the names and titles given by the historians to the people of the Bible i.e. the Jews and the Christians, whereas, this classification tends to sort the similarities, the differences and the outsiders, which will shed light on the people of the Bible from the eye of the historian. However all this can be done without going into the meanings generated by these labels, in order not to go far away from the goal of this research.

The search in the names and titles of the Jews and Christians for Muslim historians is a rich material and multifaceted, and because its details are outside my research material, I will limit myself to collect and classify them only, in a way that will meet the main goal of it, that is to serve the classification of the quotations from the Bible.

For this I will list the famous and most frequent titles used by historians, and then I will separate those that carry the negative side, then I will stop on the names of denominations and sects of Christianity mentioned by historians and thus ranks and religious positions given to them and then I will move to those titles which are mentioned in an exceptional or non-frequent manner.

1.1 Common Titles Among Historians:

1.1.1 al-Yahūd اليهود:

News of Yahūd يهود (Jews), especially those related to their history according to the Old Testament, covers too many pages for the historians, especially those who wrote universal history such as Ibn Khaldūn , Ibn al-Athīr and al-Ṭabarī. But the names and titles given to them has remained limited, like:

'Ummī Mūsā أمة موسى (Nation of Moses): (Shahrastānī1:250), it was also pointed to them as one nation ('Ummā Wāḥidā أمة واحدة) (p248).

'Isrā'īliyyun, 'Isrā'īliyyin إسرائيليون ، إسرائيليّين (Israelis) mas. sing. 'Isrā'īlī and fem. Sing. 'Isrā'īliyya إسرائيلية. al-Mas'ūdī alone mentioned this title once (MsdTnb1 :206), while the compound title Banū Isrā'īl بنو إسرائيل (Children of Israel) was mentioned several times (Khaldūn2:95, 98, 100, 172, Athīr1:205, 206, 226, 232, MsdTnb1 :310, MsdMrj1:61, Ṭabarī1 :545).

Ahl al-Tawrāt أهل التوراة (People of the Pentateuch): The word "Ahl" in Arabic can mean a family or parents, at the same time it can mean the

owner Ṣaḥib, pl. Aṣḥab. Depending on this definition I will use “ahl” and “people of” to mean the same thing. And here “ahl” meant here is the owners of the Pentateuch or, who attributed to them, for this meaning the title was mentioned. (Athīr1:45, 47, 48, 57, 58, 63, 71, 118, Miskawayh1:77, MsdMrj1 :237, Ṭabarī1:44, 122, 141, 152, 158, 163, 166, 170, 172 , 173, 183, 185, 191, 202, 210, 232, 317, 325, 336, 364, 441, 475).

Dīn al-Yahūdiyya دين اليهودية (Judaism): or Yahūdiyya اليهودية, compared to the famous label Jews, this title was not mentioned a lot (Khaldūn2:126, 134, Ṭabarī2:123).

Yahūd يهود (Jews): is the most common name used by historians for referring to the people of the Old Testament, or contemporaries of Christ and the events of the New Testament, as well the Islamic eras till the time of those historians. This name was mentioned:

In the singular form to refer to a Jewish man (Yahūdi يهودي), or a Jewish woman (Yahūdiyya يهودية), or in the plural form to refer to people or group Jews (Yahūd يهود), also to refer to a religion or belief Jewish (Yahudiyya يهودية).

(Khaldūn1:289, vol2 :124, 134, 172, 173, 134, 137, 138, 158, 169, 216, 238, vol5 :477, Uṣaybi'a:17, 95, 96, 111, 112, 113, 117, 192, 229, 231, 301, 319 332, 333, 349, 374, 376, 414, 478, 498, 499, 501, 549, 568, 577, 579, 580, 581, 583, 584, 537, Athīr1 :16, 85, 204, 240, 243, vol2 :348, vol6:121, vol7 :399, 488, 477, vol8: 466, 498, vol9 :122, vol10: 89, Shahrastānī vol1 :249, 256, Miskawayh vol2 :446, Nadīm :25, 26, 392, MsdTnb1 :31, MsdTnb1 :61, 62, 64,178, 354, vol2 :267, 270, 199, Ṭabarī1 :17, 18, 22, 23, 268, 399, 601, 602, 605, vol2 :278, 353, 354, 363, 417, 565, 354, vol3 :609, vol9 :421, Waqīdī1:153).

1.1.2 al-Naṣārā النصارى:

As in almost all the Islamic literature, the common label for the Christians is Naṣārā النصارى, although we find in some rare cases, historians have used the title Masihiyun مسيحيون. The Christian title in Arabic, which is used by Arab Christians, is an ascription to the Christ which is in Arabic Masiḥ مسيح. While Muslims differ in the origin of the title “Naṣārā”, whether in relation to al-Nāṣira (Nazareth), or to whom supported “Naṣara ناصِر” Christ in his call, the names and titles that were given to them are:

Dīn al-Naṣārā دين النصارى (Christian Religion or Christianity) in case the talk was about the Christians, the name can be abbreviated to "their religion". (Khaldūn vol1:289, vol2 :174, 250, 251, 252, 253, Uṣaybi'a :113, 197, 248, 264, 265, Athīr4 :266, vol10 :149, 437, MsdMrj vol1 :66, 193, 311, 313, 317, 318, 319, 322, 323, 324, 326, 354, vol2: 32, 198, 200, Ṭabarī vol9:397, Waqīdī vol2 :8, 9, 14, 36, vol3 :108).

Dīn al-Masīḥ دين المسيح “Christ’s Religion”: al-Waqīdī alone used this title, to refer to Christians (vol2 :113).

Ahl al-Naṣrāniā أهل النصرانية (People of Christianity): The word Ahl is the same word mentioned when talking about "Ahl al-tawrāt" (Uṣaybi'a :250, Ṭabarī1 :399). In the same meaning Ma'shar al-Naṣārā معشر النصارى (Uṣaybi'a: 185), and the word Ma'shar is derived from the same root word ‘ashīra “clan”, so Ma'shar al-Naṣārā means folk, People of Christianity (Khaldūn2 :180).

Bilad al-Naṣrāniā بلاد النصرانية (countries of Christianity) As there are Muslims countries or Islamic countries, there were also, according to historians, al-Naṣrāniā countries (MsdMrj1:103), furthermore, there are Christians from different ethnic backgrounds such as "Greek Naṣārā" (Athīr1: 16), and also among the Arab tribes "group of Naṣārā people form tribe of Thā'labiyyn... a lad from Naṣārā of Taghlib" (Miskawayh1

:205), so has been said about the cities that "their people are Naṣṣārā not Rūm" (Athīr6:67).

'Ummat al-Masih 'Īsā b. Maryam أمة المسيح عيسى بن مريم (Nation of Christ Jesus son of Mary): which means, of course, al-Naṣṣārā, (Shahrastānī1 :262).

Atba' al-Masih أتباع المسيح (Followers of Christ) al-Mas'ūdī explains that he means al-Naṣṣārā by this title "he is the first of Rūm kings who started killing al-Naṣṣārā and Masīḥ followers" (MsdMrj1: 310).

Ahl al-Injīl أهل الإنجيل (People of the Gospel): is the most famous title after al-Naṣṣārā. And in relationship with the Qur'an Griffith (n.d:22) confirms that this title is stated once in (Sura 5 City 47). But the title "People of the Gospel" was not used by the historians frequently (Ṭabarī1 :44), even though, especially al-Mas'ūdī refers more than once to the Gospels and their writers by "and that owners of [aṣḥab] four Gospels are Yuḥanna, atta of the twelve and Luqa and Marqūs of the seventy" (MsdTnb1:274)

al-Naṣṣārā النصارى (Christians) sing.masc. Naṣṣārā نصراني, and sing. feminin. Naṣṣāriyya نصرانية, and the religion itself is labeled as Naṣṣāriyya نصرانية as we mentioned earlier. This title with all its mentioned derivatives, have been mentioned a lot in: (Khaldūn vol2 :126, 158, 169, 171, 174, 176, 177, 180, 199, 216, 238, 246, 248, 249, 253, 254, vol5 :424, vol5 :477, Uṣaybi'a :90, 95, 113, 152, 171, 175, 197, 214, 215, 234, 248, 257, 264, 310, 323, 325, 343, 347, 353, 355, 405, 406, 428, 452, 485, 486, 488, 494, 540, 541, 544, 545, 546, 548, 549, 587, 594, 599, 610, 661, 697, 767, Athīr vol1 :236, 238, 241, vol2 :162, 241, 261, 405, vol3 :14, 18, vol4 :94, 182, 264, 465, 266, 271, 487, vol5 :426, vol6 :122, 119, 390, vol7 :61, 71, 183, 225, 281, 318, 320, 328, 370, 371, 407, 423, 448, 477, 482, 492, vol8 :111, 422, 262, 369, 440, 445, vol9: 13, 14, 35, 55, 149, 299, 351, 369, 398, 403, vol10:54, 114, 150, 198, 237, Shahrastānī vol1 :64, 262, 463, Miskawayh vol1 :272, vol2 :446,

vol4 :118, 161, Nadīm :19, 26, 101, 315, 405, 413, MsdTnb vol1 :278, 310, MsdMrj vol1 :58, 63, 64, 75, 95, 96, 180, 193, 267, 310, 311, 319, 323, 326, 343, vol2 :7, 172, 198, 199, 255, 260, 325, Ṭabarī vol1 :193, 544, 585, 590, 602, 603, vol2 :119, 173, 174, 181, 235, 346, vol3 :355, vol4 :55, 56, 106, 300, vol5 :125, 126, 128, vol7 :202, vol8: 86, 635, vol9 :171, 197, vol10 :40, Waqīdī vol1 :89, vol2 261).

1.1.3 Ahl al-Kitāb أهل الكتاب, Yahūd and Naṣārā:

al-Yahūd and al-Naṣārā اليهود والنصارى (Jews and Christians): Before talking about Ahl al-Kitāb which means People of the Book or owners of Scriptures, this title brings the Jews and Christians together in under one label, as is the case with the title of "Ahl al-dhimma", it is necessary to point out that the two categories are often mentioned together using the two famous names "Yahūd" and "Naṣārā". The two names have been mentioned together in an interchangeable way "Yahūd and Naṣārā" and "Naṣārā and Yahūd", without having a special meaning to the switch. (Khaldūn vol2 :110, 407, Athīr vol1 :232, vol2 :98, 199, vol4: 173, vol5 :41, vol6 :278, vol8 :50, vol10 :454, Nadīm :17, 25, 105, MsdTnb vol1 :310, MsdMrj1 :70, 178, 224, Ṭabarī vol1 :589, 590, vol2 :295).

Ahl al-Kitāb: In the previous titles we passed by the title: "Ahl al-Tawrāt" which was mentioned to refer in particular to the Jews, by contrast, we found the title "Ahl al-Injīl" has been used to refer specifically to Christians, while the integration of Jews and the Christians, in one title that is popular among Muslims starting from the Qur'an itself is "Qur'an called Jews and Christians, 'People of the Book' or 'Scripture People' (e.g., Sura 2 al-Baqarah 105), a phrase which occurs some fifty-four times in the text" (Griffith n.d:22). As for Historians, Ahl al-Kitāb was mentioned too (Khaldūn vol2 :189, 407, Athīr vol1 :121, 195, 197, vol2 :162, vol3 :36, MsdTnb vol1 :148, vol2 :361, MsdMrj vol1 :35, 43, 48, 66,

75, 310, Ṭabarī vol1:18, 164, 185, 211, 363, 364, 372, 402, 484, 535, 540, vol2 :184, 185, 274, 565, vol3 :588, vol4 :163, 196, 327, vol7 :396).

As for al-Ṭabarī, he added to distinguish between Ahl al-Kitāb known to him and other people of the Book by saying, "People of the Book of Rūm" (Ṭabarī2 :184). On two other occasions al-Ṭabarī distinguished between Ahl al-Kitāb, from Jews and ahl Al-Kitāb from Christians. Once he said: "Ahl al-kitāb of Yahūd" (Ṭabarī2 :234), another time he said: "Ahl al-kitāb of Ahl al-Tawrāt" (Ṭabarī1 :104), and another writer returned and brought them together "Ahl al-kitāb of Yahūd and Naṣārā" (Khaldūn2 :407).

On one occasion he called them Ahl al-kitāb al-awwal "People of the first Book", in a vague reference to the Jews mostly (Ṭabarī2 :272).

On one occasion also, he says on the behalf of people of Mecca who are rejoicing at Muslims, "You are people of the Book and al-Naṣārā are People of the Book" (Ṭabarī2 :184). What is meant by "You" is Muslims, as a group who have a book in contrast to Ahl al-Kitāb, i.e. the Jews and Naṣārā, and perhaps he meant only one of the two categories.

In fewer usage, the plural form "Kutub كُتُب" was used to refer to Ahl al-Kutub "people of the Books" (Athīr1 :59) and in other, singular indefinite form, "Ahl-u-Kitāb أَهْلُ كِتَاب" (Ṭabarī2 :354).

Ahl al-Ttāwrāt wal Injīl أهل التوراة والإنجيل (People of the Tawrāt and Gospel) which is a more detailed term than what mentioned before, al-Ṭabarī used it in the description of Waraqa b. Nawfal (Ṭabarī 2 :302).

Dīn al-Yahūdiyya and Dīn al-Nisrāniyya دين اليهودية ودين النصرانية (Judaism and Christianity) a method used by al-Waqīdī to refer to who know the two religions "he was Qassān [pastor] that has great knowledge in the religion of al-Naṣrāniyya, fluent in Arabic and knew the two religions, the Jewish religion and the Christian religion" (Waqīdī2 :36).

1.1.4 Ahl al-Dhimma أهل الذمة:

Historians whom I searched their books have not used the term Ahl al-Dhimma a lot in comparison with the used quantity of Yahūd and Naṣārā, and the reason often lies in the historical context in which it was mentioned. This term belongs to the period of Islamic history of the Jews and Christians, in the sense that Muslims used it to describe Jews and Christians, who were under the protection of Muslims, or in other words, living in the lands of Islam. While the historians narrated the history of Jews and then the history of Christians, which covers in their largest part the previous periods of Islam, and thus the data that came to talk about them was far from the meanings of this term, and especially that they are Ahl al-Dhimma for Muslims.

(Khaldūn vol2 :590 vol3 :51, 95, 121, 284, 340, 344, 589, 606, vol4 :240 vol5 :424, 476, 477, Uṣaybi'a: 301, 673, 301, Athīr vol4 :127, 165, 430, 439, 499, vol5 :40, 180, 461, 469, vol6 :106, 119, vol7 :161, vol8 :466, vol9 :122, 211, Sahmī :86, Miskawayh vol2 :362, 414, vol4 :118, Nadīm :272, Ṭabarī vol4 :556, vol5 :128, vol5 :82, 117, 122, vol6 :381, vol7 :131 297, vol8 :7, 270, 635, vol9 :143, 171, 173 174 196 , vol10 :85).

From the previous explanation, we note that the wider and the largest use among the terms to refer to Jews and Christians, is Yahūd and Naṣārā, from here the question raised:

Why did the historians according to the references I searched, did economize in using those labels, such as Ahl al-kitāb, Ahl al-Tawrāt, and Ahl al-Injīl?

Although the picture will become clearer in the end of the research in "Names and Titles of the Jews and Christians" for historians, and then the rest of the paragraphs of this chapter, but we can initially interpret this reduction as the result of the type of topics the historians wrote

about. They are telling the historical events that the "Jewish nation" went through and then those that went through by the "Christian nation", so the reference to the religious books which they belong to will be few, and will be limited to two areas of writing that they have:

The first area is when accessing their holy books i.e. the Tawrāt and the Injīl as a case of history of the Jews and Christians, as when the historian lists or explains or discusses the case or the emergence of these books.

The second area appears when the historian took the side of the religious debate while listing the historical event, which is something that often happens due to the weak historical methodologies which they worked according to. This alignment, is found mostly between the books that I searched in them by al-Waqīdī, it seems that his book fūtūḥ al-sham (Conquests of Syria) was written to show the triumph of Islam on Judaism and Christianity as two corrupted nations and religions that did not accept the true religion i.e. Islam.

1.2 Negative Titles:

It seems that the expressions of respect such as, Ahl al-Kitāb, Ahl al-Tawrāt and others were not prevalent even by the same historian, since from time to time the historians change the methodologies they are using and slides to use titles and designations of negative connotations and some are degrading.

A text, like the one reported by Ibn Abi Uṣaybi'a, shows the procedures of receiving people in al-Bīmārstān (Hospital), which shows the negative atmosphere toward Ahl al-Dhimma who lived and breathed in it: "He told him that the use of Bīmarstan [hospital] is to treat the Muslims and non-Muslims, and he asked him to written order so he work according. Then he signed one, I understood this from it: 'May God honor you, we are agreed that treating non-Muslims and beasts is right. But what we should

consider is that treating humans is before beasts, and Muslims before non-Muslims” (Uṣaybi’a :301).

Here are some of those titles that are often abused Ahl al-Kitāb, even though they are Ahlu-Kitāb:

1.2.1 Insults Based on the Name of Religion:

It seems that the way Muslims looked down on Christians or Ahl al-Dhimma in general, has different models one of them is insults.

Being Naṣrānī was an insult itself, in a more accurate way, anyone can insult others in one word i.e, Naṣrānī! and to develop the insult to abuse the insulted person even more, the insult became “Ibn al-Naṣrāniyya” which means “son of Christian woman” (Ṭabarī7 :132). The researcher will find this description repeated whenever someone wanted to insult a Muslim man or degrades his honor and origin, this what Caliph Hishām b. ‘Abd al-Malik wrote when he dismissed Khalid b. ‘Abd Allah al-Qasrī from the state of Iraq and killed him “he ordered him to take the Ibn al-Naṣrāniyya [Son of Christian] i.e. Khalid and his workers and torture them till he is satisfied” (Athīr4 :438, 432, Miskawayh2 :416). This has not come from nothing, but from methodological thought that nurtured the thoughts including a very negative evaluation of Christianity as a religion versus Islam.

1.2.2 The Content of the Belief:

The methodology of thought that I mentioned before, comes from a simple comparison between the clear description of al-Waqīdī (vol1 :8) “infidel (kuffār كُفَّار) tyranny”, this was in the ninth century. Ibn Khaldūn after him by at least four centuries and a half when he described the variety of the Christian creeds and their teachings by saying: “their infidel (kufer كفر) sayings have differed” (Khaldūn2 :176).

Moreover, it will be easier to continue describing Christians as polytheistic (Mushrikin مشركين) (Miskawayh1 :205, vol2 :369, 446, Waqīdī1 :4, 30), even more –by making them equal with Paganists (‘Abadat al-Awthan عبدة الأوثان) (Ṭabarī vol7 :396).

According to them, they are: kuffār tyranny (Waqīdī1 :3), and their prayers will not be more than “Great noisy of people of infidel and tyrant” (p51, vol3 :111), and that for being the “party of Satan and crosses worshipers” (Waqīdī1 :8), and this in the mind of the historian against “the party of God” with no doubt! That all because Christianity was for most historians the “the humblest of religions” (Uṣaybi’a :197), exactly as Ibn Khaldūns’ description “And when Yūsuf became the ruler shame hit Arabs in Iraq and Ahl al-Dhimma were ruling” (Khaldūn3 :121), that is because Ahl al-Dhimma taking the authority is not with accordance with Islam (Khaldūn3 :606), not even in the physician profession (Uṣaybi’a :673). Then Christians became a poetry satirical material in more than one occasion as Yaḥyā b. Nūfal mocks them: “He came while Ahl al-Sharak were controlling our Zakat, and they controlled our inner thoughts or what we say in public” (Athīr4 :439).

1.2.3 al-Ghiyār الغيار, Islam or Death:

al-Ghiyār “distinguishing, distinction” Is the law that obliges non-Muslims to be distinguished from Muslims in their clothes, i.e. wear special colors, in their houses, i.e. draw satanic shapes on their doors.

Using negative titles which started a despised look at Ahl al-Kitāb that turned to practical applications, the most prominent were at least two features:

The first what was called al-Ghiyār, which is obliging Ahl al-Dhimma with clothes of specific color and shape to distinguish them from Muslims. This distinguished obligation included transportations, the use of

bathrooms, commercial shops and even the external shape of houses and cemeteries! And this is what urged Christians continuously to a bitter choice out of a group of bitter choices “To turn into Islam or leave to the land of Rūm or the wear al-Ghiyār, so many of them became Muslims” (Athīr8 :50), also (Khaldūn3 :284, 589, vol5:476, 477).

The second choice is to choose between becoming Muslims or dying, this choice was often given to war captives, or who were accused with accusation that deserves death. Examples of this are too many, I am using what Ibn al-Athīr (vol8 :369) said “many embraced Islam so they escaped from death” also, “He offered Islam to Yahūd and Naṣārā living in it, those who became Muslims were saved and who refused were killed” (vol9 :429). While otherwise i.e. when a Muslim wants to become a Christian, then it is like a disaster, according to Ibn al-Athīr (vol10 :437) also “He became a Christian... and remained in his Christianity seek refuge with Allah of the shame”!

1.3 The Names of Jewish and Christian Denominations:

In general, historians used several Arabic utterances to refer to the denominational variety inside the same religion, like: Dīn, Farīq, Niḥla, Milla, Madhhab. And these utterances were not always used in a way to hold different meaning between each other, in many cases they mentioned them synonymously, as the following texts show us:

They said about Judaism: Dīn al-Yahūdiyya “religion of Judaism” (Khaldūn2 :126, 134), also Fīraq al-Yahūd “the Jewish denominations” (Khaldūn2 :134). In reality it was rare to refer to the names of these denominations, which were named by Ibn Khaldūn (vol2: 228) “the Jewish denominations were three: al-Rābbānyūn then al-Qrrā’ūn who

are in the Bible atheists (zendīq) [...] ¹ and they are in al-Injīl people of the law”.

In other occasion Ibn Khaldūn mentioned the Jewish opinion regarding Samaritans that they do not consider them as Jews “this is the origin of al-Samaira in Jews sects and they were not of them in their creed or in their pedigree or in their religion” (Khaldūn 2: 134)

Whereas al-Naṣrāniyya, is described as Dīn al-Naṣrāniyya “religion of Christianity” (Khaldūn1 : 289, vol2 :174, 175, 250, 251, 252, 253), also al-Milla al-Naṣrāniyya “the denomination of Christianity” (Khaldūn1 :290, Athīr10 :236). Ibn Abi Uṣaybi’a referred to Christianity as Madhhab or Niḥla “denomination, sect”, which is a strange use, at least in the language of that era (Uṣaybi’a :171, 329, 488).

On the other hand, Ibn Khaldūn (vol2 :176) says “Many heresies appeared between al-Naṣārā they disagreed by their infidelity sayings”, and in more positive description, others mentioned that al-Naṣrāniyya religion or denomination, have creeds and have their sciences “Naṣārā knowledge and their denominations”(Uṣaybi’a 214, 545, 652).

But historians or most of them knew the names of creeds and denominations among Christianity, so they mentioned them by name and through them they referred to al-Naṣārā as the followers of this creed.

1.3.1 al-Nāsūtira النساطرة “Nestorians”:

Nestorians represent the biggest and the most important separation in the church life. And Nestorians as an independent church line from what was prevailed among Christians that goes back to debates and the results of Ephesians Council in (431), Nestor’s teaching was accepted by some Syriac in eastern Euphrates more than others, “by establishing this Nestorian belief in the eastern Syriac Church, the Assyrian Church

¹ It is a blanc space left by the editor.

embraced the Nestorianism officially in (486) and that in Council of Seleucia” (al-Maqari vol1 2000:193)

Ibn Abi Uṣaybi’a refers to al-Nāsāṭira Christians in an unintentional way (Uṣaybi’a :341), whereas al-Mas’ūdī makes the two terms Nāstoriyya “Nestorians” and Mashariqa “Easterns” synonymous. In his talk about Ecumenical Councils, he describes al-Nāsātira departure from the agreement by saying: “This is the agreement all People of Dīn al-Naṣrāniyya of Melkite and Masharīqā, who are ‘Ubbad whom been called by Melkite and all people Nestorians” (MsdMrj1 :318),

The Masharīqā of Christians are from the followers of Nestorius because they accepted his teachings. But the Melkite named them by this name to disgrace them, Masharīqā were in Ḥīra and other cities in east known by the name al-‘Ubbad. (MsdMrj1 :324)

1.3.2 al-Yā’āqība ^{اليعاقبة} “Jacobites”:

Jacobites represent the real second separation in the church life since it was huge and important. Its emergence as an independent church line from all what was prevailed among Christians and which resembles the emergence of Nestorian Church, in the sense that it goes back to debates and results of the Ecumenical Council, which is the Chalcedonian Council (451). Whereas the name and the first effort to build this churches’ personality goes back to one person “the church of Antioch was about to diminish were it did not because of the appearance of Saint Jacob Baradaeus (500-578) the bishop of Antioch who kept wandering in Syria’s parts” (al-Maqari vol3 2000:98).

Historians referred to this church and its followers in more than one way, they are Yā’āqība ^{يعاقبة} (Khaldūn2 :179, Uṣaybi’a :540), and al-Naṣārā al-Yā’āqība ^{النصارى اليعاقبة} (Khaldūn2 :266, Uṣaybi’a :610), or in a more specific way “the creed of al-Naṣārā al-Yā’āqība” (Uṣaybi’a :152, Nadīm :315). Most of the clarifications about al-Yā’āqība came in Ibn Khaldūn

and al-Mas'ūdī. Moreover, Ibn Khaldūn clarifies the origin of their creed, by attributing them to Dioscurus who was rejected by Chalcedonian Ecumenical Council:

Disqūrus [Dioscorus] passed by Jerusalem and Palestine land and he was beaten and exiled, then they followed his opinion, also was followed by people of Egypt and Alexandria, and he appointed while being in exile many bishops all of them are Yā'āqība. Ibn al-'Mīd said: and whereas people of Disqūrus were called al-Yā'āqība creed because his name when he was young was Ya'qūb, and he was writing: 'to the believers from the poor exiled Ya'qūb' (Khaldūn2:179).

Whereas, al-Mas'ūdī clarifies in a more detailed way: "For al-Masharīqā [the Eastern Christians], or 'Ubbad, who are called Naṣṭūriyya [Nestorians] and Ya'āqība Jacobites, are branches of them, and their imitators" (MsdMrj1:96).

Ya'āqiba are from Naṣṛā... most of Ya'āqiba in Iraq, Tikrit, Mosul, Jazira and Egypt and its Copts but some of them are Melkite, and Nuba and Armenians were Ya'āqiba, and their bishop in Tikrit which is between Mosul and Baghdad, and they had another one in Ras al-'In and died, and their bishop today close to Aleppo in the towns of Qinnshrīn and 'Awāṣim, but the main chair place for them should be in the city of Antioch, as well they have a chair place in Egypt (MsdMrj1:325).

1.3.3 al-Malakiyya المَلَكِيَّة “Melkite”:

Between the two previous crisis that hit the church, and the emergence of Nestorians (431) and Jacobites (451) and the Great Schism (1054), the third church mass will be Melkite, in other meaning all of those who accepted the transcripts of the seventh Ecumenical Council, took the title of Malakiyya (Melkite) since they accepted the transcripts that the king agreed on!

Malakiyya as Yā'āqība was mentioned as a Christian belief “al-Naṣārā al-Malakiyya” (Uṣaybi'a:540, MsdMrj1:316, vol2:200). And it is a creed or a denomination between Christian denominations (Uṣaybi'a :548, MsdMrj1:326). al-Shahrastānī (vol1:266) specifies, not exclusively, that the Rūm, I think he means Byzantines, were Malakiya. Whereas Ibn Khaldūn describes Melkite and the other two creeds by the following summary:

and from Chalcedonian Council churches and bishops separated to Yā'āqība, Melkite and Nāsātira, al-Yā'āqība are people of Disqūrus creed that we mentioned it previously, and al-Melkite are people of faithfulness that was decided by Nīqia [Nicea] group and Chalcedonian group after them (Khaldūn 2:180).

And he repeats similar definition in (P257).

1.3.4 Mixed Titles:

The names of denominations, that Ibn Khaldūn considered them “essential” as we mentioned previously, were not always mentioned alone, but were mentioned together in more than one occasion (Khaldūn2 :180, 257, Shahrastānī1 :269, 271, Nadīm :216). In other cases, the mixing was by mistake; Ibn Abī Uṣaybi'a describes Christianity as a denomination! “He is from the Christian denomination and Syriac” (Uṣaybi'a :246).

And Ibn al-Nadīm classifies Marcionism among the Christian denominations “Marcionism followers of Marcion and they are before al-Diṣṣaniya and they are a denomination from al-Naṣārā” (Nadīm :402). In this topic, Ibn Al-Nadīm lists a long list of creed names, I mention them here without going into details to preserve the research plan:

al-Quḥṭubi mentioned in his Rad 'Ala al-Naṣārā these firaq [denominations]: Malakiyya, Naṣṭuriyya, Ya'qubiyya, Ṣamiyya, Kitthaniyya, Bahaniyya, Albaniyya, Maruniyya, Saliyya, Arusiyya, Mananiyya,

Dişaniyya, Marquniyya, Ijra'iyya, Miqdamusiyya, Maqaduniyya, Yamāsiyya, Ghuliyya, Nuliyya, Waṭaḥriyya, Hīlaniyya, Bakuliyya, Būl'aniyya, Mḥraniyya, Surwaniyya, 'Lanshiyya, Ifkhariyya, Yunaniyya, Ḥawḥasiyya, Ansiyya, Kuarkiyya, Y'āliyya, Radwiyya, 'Uliyya, Aṭmarsuniyya, Lu'a'iyya, Qiraṣiyya, Smghasaniyya, Athraniyya, Arṭmasiyya, Sabansiyya, Bawntsiyya, Ishhqiyya, Thamaniyya, Maruniyya, Muṭāniyya, Aqūliarṣiyya, 'Uṭikhiyya, Bualnṭriyya, Bqalusiyya, Marmsiyya, Mlmuriyya, Baqūriyya, Admiyya, Nafstuniyya, 'Anzuniyya, Nafshniyya, Pasbiyya, Dīqṭaniyya (Nadīm :405).

1.3.5 Jewish Denominations:

According to the historians, they did not give any importance in mentioning Judaism's denominations and creeds, as well as the religious titles as we saw previously, and from the few times that they mentioned these denominations, this detail that is presented by Ibn Khaldūn (vol2 :228) where he says "The Jewish denominations were three: al-Rābbānyyūn then al-Qrrā'ūn who are in the Bible atheists (zendik) [...] and they are in al-Injīl people of the law".

It is not clear whether this detail is about Jewish denomination in the Bible or in the age of Ibn Khaldūn. In case it is from the Bible, the Bible does not ascribe the sanctimony to a category of the Jews, that its name was mentioned in it.

1.4 Knowledge Titles and Religious Ranks:

In Arabic 'ilm علم pl. 'ulum علوم literally could be science or knowledge, any kind of science could be 'ilm, even theology or as in Arabic 'ilm al-kalam. Here I will use knowledge as an equivalent to 'ilm.

Titles that refer to positions of the religious scholars 'alim عالم pl. 'ūlāmā' علماء, and denominations were numerous, and those that refer to the church are used in a big way, so that the total of what is discovered from the books that I searched them contain almost all the church ranks.

However, this deduction is applied to Christians more than the Jews, it was rare to refer to Jewish religious ranks except for Kāhin كاهن or Kuhin كوهن (priest) so I did not count them accurately.

1.4.1 Titles that Refer to Knowledge:

The historians of this research used more than one word to refer to the responsible for the religious knowledge of the Jews and Christians. The following are titles with explanations when needed:

'Ūlāmā' عُلماء (Scholars): (sing. 'ālim عالِم), as I mentioned, this label means literally science, but here it goes with those who have the knowledge in any kind of science, or those scholars in the religion branches. It is the most used title to refer to the knowledge related to sacred books, which are usually accompanied with "Ahl" which means owners as we said before about "Ahl al-Kitāb".

There are: "People of knowledge from Jews أهل العلم من اليهود (Nadīm :17), and "people of knowledge in Pentateuch أهل العلم بالتوراة (Ṭabarī1 :166), also "scholars from People of books علماء أهل الكتب (Ṭabarī1 :18, 540, vol2 :277, Nadīm :17), and the same for "Christian scholars علماء النصارى (Khaldūn2 :173).

While al-Ṭabarī one time equalizes between those of knowledge from Muslims and from the Jews and Christians "But people of knowledge of our ancestors of our nation and of Ahl al-Kitabayn [people of the two books]" (Ṭabarī1 :443), while Ibn al-Athīr (vol1 :121) said about them "scholars of people of the first book علماء أهل الكتاب الأول", and Ibn al-Nadīm (p108) "people of the first science أهل العلم الأول".

Habr حبر "Pontiff": (pl. Aḥbar أحبار). The first reading of the texts in which this title occurs, does not clarify if the historians mean by it scholar, rank owner or an honor utterance, especially when Ibn Khaldūn accompanies

it with the title scholar عالم “Jews Pontiffs and their scholars” (Khaldūn2 :138, 407, MsdTnb2 :363) “pontiffs of people of the Book” (Ṭabarī2 :273).

Shaykh شيخ “Sheikh”: (pl. Shūyūkh شيوخ). It seems that this label was mentioned once in al-Ṭabarī’s reference to “Sheikh from Ahl al-Kutub” (Ṭabarī3 :393), from the discourse it appears that it meant a man who is superior in knowledge in books.

Faḍil فاضل “Virtuous”: (pl. Afaḍil أفاضل): is one of the beautiful titles in Arabic. I found it only in al-Fihrist, where Ibn al-Nadīm uses it to refer to a person who is superior in knowledge. What is meant usually is sciences related to the Bible. Talking about the Hebrew font Ibn al-Nadīm says that who told him is “a man from the virtuous أفاضل Jews” (Nadīm :17), and in his search in the content of the Tawrāt and its names he “asked a man from their virtuous أفاضلهم” (Nadīm :25), and the same in his search about the content of the Gospel and the names of the Books name in it so he asked “Pastor Yūnis and he was virtuous فاضل” (Nadīm :26).

In other occasions, more than one title of these titles were mentioned together, like “the Jews’ Pontiffs and scholars” (Khaldūn2 :183), “the Jews scholars and priesthood” (Khaldūn2 :158). While al-Ṭabarī used the monks title with the Pontiffs although he is talking about the age of the prophet Jeremiah “their pontiffs and monks” (Ṭabarī1 :549)!

1.4.2 Church Titles:

In the discourse about Christians, most of the church’s ranks in their different varieties were mentioned plenty of times, and if we took into consideration those times of mentioning the titles alone and those times where more than one title was mentioned simultaneously, the quantity will become doubled. In most of these times titles were mentioned without any detail that refers to the title and its tasks, except for what we will see at the end of this paragraph about some details for Ibn Khaldūn

and al-Mas'ūdī that I put in appendix /1/ in a table containing details about these titles, then I added another table in appendix /2/ mentioning the Major Patriarchates listed by the two historians.

The following is a list of ranks and special titles for Christians and most of the places where they were mentioned:

Baba بابا “Pope παπας”: (pl. Babawat باباوات Popes). Ibn al-Athīr (vol10 :197) calls him “their greatness كبيرهم”, and in a previous occasion for this discourse he describes “the greatest bishop among the Rūm” (Athīr2 :95). Ibn al-Athīr’s remark came after about a hundred years on “the resolution of Pope Gregory VII (1073) by a Council resolution, to be exclusive to the Roman Pope only” (al-Maqqari vol1 2011:184), since before this Council it was a common title to all bishops.

Jāthīq جاثيق (جثالقة Jāthālīqa): most probably it is an Armenian deviation from Greek origin “καθολικός”, most probably it means “the lead bishop, i.e. the supervisor on more than a local bishopric and he follows the Patriarch” (al-Maqqari vol1 2011:331). In comparison with mentioning the other titles, the occurrence of this title was few (Uṣaybi’a 245, 248, 250, 264, 310, 323, Athīr2 :405, Nadīm :413).

Batriyark بطريك “Patriarch πατριάρχης”: (pl. Baṭarika بطارقة Patriarchs). it could hold another singular Baṭrak بطرك, Is the formula that was used in the Septuagint when talking about Abraham and the other Fathers. Whereas church wise it means “the father of fathers” or “the chief of fathers” the word Patriarch was not known till the fifth century (al-Maqqari vol1 2011:326). However, for our research historians it was mentioned in (Khaldūn vol2 :180, 248, 253, Uṣaybi’a :540, Athīr8 :2251, 252, vol10 :145, 154, 155, 183, 217, MsdMrj1 :324).

’Usquf أسقف “Bishop επσκοπος”: (pl. Asaqifa أساقفة Bishops). It is the highest rank in the church priesthood, the title occurred in singular form

and in plural form many times (Khaldūn2 :238, 249, Uṣaybi'a :151, 189, 264, 283, Athīr2 :402, 405, vol3 :17, vol4 :266, Nadīm :315, MsdMrj1 :318, 324, vol2 :36). And in fewer times the bishop was described as al-Naṣārā Bishop (MsdMrj1 :278, Ṭabarī2 :649, Waqīdī1 :106).

Mūṭran مطران "Metropolitan": (pl. Maṭarīn مطارين or Mṭarīna مطارنة Metropolitans): The derivation is used in Arabic "Metrān" "Metropolitan" as it is the pronunciation of the word in the Greek "μητροπολιτης". The origin of the word means "a citizen in the mother city, and the mother city is the capital of the province, and the word in the liturgical terminology means bishop of the mother city whose church authority extends to more than one parish" (al-Maqqari vol3 2011:231). Furthermore, this title does not compete with the title bishop in the number of times that were occurred in the books that I searched (Uṣaybi'a :111, 184, 185, 281,282, 341,549, Athīr3 :18, Miskawayh1 :272, MsdMrj1 :324, Ṭabarī4 :269, 300).

Qāss قس or Qassīs قسيس "Pastor": (pl. Qusūs قُسُوس or qāssīsīn قسيسين Pastors). al-Waqīdī was the only one to mention different plural cases of this title like: āqqyīsa أقسة and qāssāqīs قساقس, and they are not preferable among Arabs. The word is from Syriac origin "ܡܥܡܐ", and it represents the most famous use of the second church priesthood ranks, against the fall of the use of the Greek word "πρεσβυτερος" or even its translation to Arabic "Sheikh". This church rank occurred a lot: (Uṣaybi'a :242, 247, 328, 343, Athīr8 :446, vol10 :158, 181, 247, vol9 :401, Waqīdī1 :9, 13, 14, 106, 161, vol2 :36, 102, 107, 112, 114, 152, 261, vol3 :5, 96, 97).

Rahib راهب "Monk": (pl. Ruhban رهبان Monks). This rank occurred many times: bishop and pastor. In reality, from comparing the titles that were mentioned together, we will find later that these three titles are the most used together or alone. It was mentioned in (Uṣaybi'a :111, 198, 249, 250, 494, 546, 698, Athīr2 :45, 265, 343, vol4 :222, 227, vol5 :167, vol8 :251, 334, vol9 :15, Sahmī :41, Miskawayh3 :95, MsdMrj1 :75, 312, vol2

:106, 105, Ṭabarī2 :277, 278, 279, 280, 281, vol4 :107, vol7 :617, 618, 619, vol8 :44, Waqīdī1 :7, 106, 140, vol2 :8, 9, 13, 16, 152, vol3 :5).

Shāmmās شَمَّاس “Deacon”: (pl. Shamamesa شمامسة Deacons) Arabs used this Syriac formula “ܡܫܡܐ” instead of the Greek “διακονος”, as we saw with the pastor’s rank. It seems that Syriac distinguished between two signs originated from two derivations, they are: “ܡܫܡܐ” which means “servant”, and “ܡܫܡܡܐ” which means the church rank, minister (Smith et al 1908:585), this label was not mentioned a lot, also it was not mentioned alone, but often mentioned with monks and pastors (Uṣaybi’a :248, Athīr2 :258, Ṭabarī3 :393).

Qummūṣ قَمَّص “Archpriest ηγουμενος”: al-Maqqari (vol1 2011:175) describes it as “a leader guide to the way, manager, who has authority over others, he is the great pastor, and in Arabic, which is derived from Greek language, is called archpriest”. In the church use today, Egypt Church alone uses this formula. (Athīr9 :15, 44, 56, 88, 89, 126, 127, 128, 129, 136, 298, 468, vol10 :141,144). Perhaps “Qūmus, Qawamisa” (Ṭabarī10 :85) is another derivation in Arabic for this title.

Bitriq بطریق “Patricius”: Title Biṭṭriq and pl. Baṭṭariqa do not occur as a religious rank for most historians that I searched their books, but as a political and military position (Khaldūn2 :174, Athīr2 :95, vol7 :399, Ṭabarī7 :653, vol8 :150, vol9 :544). al-Waqīdī breaks this rule, titles mixes by him in a strange way, the title occurs by him as a military leader assigned by the king of Rūm, and he mentioned it as a highly Christian religious position (vol1 :9, 14, 45, 57, 89, 106, vol2 :14, 43, 86, 100, 252, 265, vol3 :96). This appears clearly when more than one religious title occurs in one sentence, for example “al-baṭariqa wal qāssīsīn wal Ruhban” (Waqīdī2 :233), then he mentioned in another place “al-Batrak wal al-Qusūs wal Ruhban” (Athīr10 :141, 144).

What is the reason for this mix between Biṭriq بطريق and Batrak بترك? There is a possibility related to the pronunciation of the letter “K ك” and the letter “Q ق” in the two words Biṭriq and Batrak, especially that the two words are not Arabic, and the letter “Q ق” is not available in the foreign languages, and perhaps this confusion is due to the copying, and perhaps the error resulted from the lack of accuracy by the writer about this details, as much as he cares about details related to the big loss of al-Naṣṣārā against the Muslim forces who are few in number and simple in equipment, in all ways it seems that the title was always a reason for confusion among Arab Muslims “The frequent occurrence of bitriq in Arabic authors was, however, attended by confusions and inaccuracies. The patriciate was conceived as though it were (a) an office (b) hereditary (c) applicable to the Persians, and (d) interchangeable with batrak ‘(patriarch)’” (Kawar 1986:1249).

And I conclude this list of ranks and church titles, with a text by Ibn Khaldūn describing in it the way he understood those titles and ranks:

the owner of this religion and the one in charge of it ceremonies was called al-Pātrāk. He is the head of the denomination and successor of Christ for them, and he sends his deputies to al-Naṣṣāriyya nations who were far from him and they call him the bishop i.e. the vice of Patriarch, they called the reader the Qassis, the responsible of prayers al-Jathiliq, their people in the mosque Shamāmisa, the one who kept himself isolated to worship the monk, and the judge metropolitan... the bishops used to call the patriarch father, and pastors calls the bishops father, they agree on father as a title, the pope was invented for the patriarch of Alexandria to distinguish him from the bishop in the pastors term, which means the father of fathers so this name became famous, then the title moved to the patriarch of Roma since he is the responsible of the big chair of Peter the leader of apostles and the profit of Christ, and therefor he did that promise and he was called the pope (Khaldūn2 :174, 175).

1.4.3 Several Titles Together:

In the quotations that I just referred to their page numbers, the titles were mentioned alone i.e. each title alone in the text discourse, while many other texts includes more than a title together, either due to the presence of the owners of the titles together as a group, or due to the reference to the Christian religious men in different ranks, or other reasons for combining them together. From comparing these occurrences, we can find out the following:

Historians in general do not care about organizing the titles according to their ranks, one time the pastors come before the bishops (Khaldūn5 :246), and another time the bishops come before the pastors (MsdMrj1 :193), and the same with the most other titles.

In general there is no difference for the historians regarding work and tasks each rank of the church ranks, for example, the pastors and the monks usually are mentioned together as if they are in the historian's mind two synonymous words. Ibn Khaldūn mentions the monks with the pontiffs and they precedes in order "They went to the monks and Pontiffs of Ahl al-Kitāb to ask them" (Khaldūn2 :407), while al-Ṭabarī mentions the bishops with the monks (Ṭabarī3 :322)!

The thing is more confused and vague with al-Waqīdī, when he says for example, "their greatness and pastors and religious scholars" (Waqīdī1 :158). And al-Waqīdī repeats the titles in a very attractive way in comparison with other history books, and in comparison with the book size and the told stories.

Combining the titles together, in order or in a random way, is related directly to the type of quotations that the historians quoted from or about the Bible, and the way of their quoting. And this will be clarified more at the end of this chapter and the completeness of the coming chapter.

The following is a list of most of the times where the Christian religious titles were mentioned together:

al-Jāthlīq and the bishops (Uṣaybi'a :264).

The bishops and the Patriarchs (Khaldūn2 :176).

The metropolitans and bishops (Uṣaybi'a :185).

The Patriarchs, the metropolitans and the bishops (Shahrastānī1:267).

The monks and the pontiffs (Khaldūn2:407).

The pastors and the bishops, the bishops and the pastors (Khaldūn5 :246, MsdMrj1:193, Ṭabarī2 :181, Waqīdī2:49).

The monks, the pastors and deacons (Uṣaybi'a:248, Athīr2:258, Ṭabarī3:393).

The Patriarch, the Pastors and Monks (Athīr10:141, 144).

The Bishops, the Pastors and the Monks. The order can be changed (Athīr9:391, Vol10 : 210, 600).

Their Bishops and Monks (Ṭabarī3:321, 322).

The Archpriests and Deacons (Ṭabarī10:85).

The Pastors and Monks. The order can be changed, at the same time the plural form of Pastors came in different forms: Qusūs, Aqissa, Qsaqis (Athīr2:243, 259, Vol8:268, Vol9:147, 299, 323, 468, Vol10:22, 183, Ṭabarī3:361, 364, Vol4:91, 92, Waqīdī1:8, 51, 57, 160, 162, Vol2:14, 16, 43, 252, Vol3:11, 103).

The Patriarchs, the Pastors and the Monks (Waqīdī2:233).

The Monks, Pastors and Bishops (Waqīdī2:265).

The Deacons, Pastors and Monks or Pastors and the Deacons and the Monks (Waqīdī3:4, 103, Vol2:249).

Their Greatness and Pastors and their religion Scholars (Waqīdī1:158).

1.4.4 Other Titles:

In other cases related to titles that historians gave to the Jews, and in more detailed way to Christians, except for the titles of the knowledge and the titles of the church, we can find some other titles which are good to stop by and confirm their occurrence:

Kāhin كاهن “Priest”: (pl. Kāhāna كهنة, Kūhhān كهّان Priests). and the profession is Kihāna كهانة and Kāhānut كهنوت. In few times and not that much used in Arabic the profession is called Kāhnūniyya. Unlike other church titles, Kāhānut title has its presence in many cultures and religions, for this, historians varied the use of this title.

From one side they presented long explanations about al-Kihāna profession and the characteristics of the workers in it (Khaldūn1:125, 126, 132, 133, Vol6 :138, Shahrastānī1:359, Vol2: 589, MsdMrj2:125, 173, 174, 180). The interesting thing here is that these explanations do not reach al-Kāhānut according to Judaism or Christianity.

Most of the talk about Kihāna was to talk about the Arabic Kuḥḥān (Khaldūn1:134, 411, Vol2:38, 63, 64, 66, 288, 304, 303, 306, 313, 314, 331, 334, 345, 378, 382, 407, 482, 496, Vol4 :277, 289, Vol7:12, Nadīm:366, MsdMrj1:278, Vol2:73, 165, 169, 179, 186, 189, 190, 193, 320).

Then the Arabs discovered when the Muslim army reached North Africa, that the Barbarians or the population of that area also have Kāhāna and Kāhināt with great influence and charisma (Khaldūn1:412, Vol3: 173, Vol4:239, 244, Vol6:278, 302).

Researches of those historians also gave them information about al-Kihāna of other nations like Greece (Uṣaybi'a :62 63, 64, 66, 87, MsdMrj1:49, Vol2:172), and Sabeans ((??) صابئة (Nadīm:39, 390). Then Ibn Khaldūn informs us that al-Kāhāna work was finished with the advent of Islam (Khaldūn1:127, 128) and of course it means that it was finished among Arabs.

Finally in the issue of al-Kāhāna, the historians knew the Jewish Priesthood, and they used the Arabic pronunciation "Kāhin" as the Hebrew pronunciation "Kohen כֹהֵן" too to talk about the Priesthood of the Children of Israel since Harūn to the historians days (Khaldūn1 :287, 288, 289, 292, 441, Vol2 :79, 92, 136, 137, 138, 140, 141, 143, 152, 153, 156, 163, 164, 171, 197, 226, 227, 330, Uṣaybi'a :17, 167, MsdMrj1 :49, 50, 54). It is interesting that the Christian use of "Kāhin ιερευσ" did not occur by the historians who as we saw used the title "Qassis pastor" instead of it.

al-Talamīz wa al-Rūsul التلاميذ والرسل "Disciples and Apostles": In Arabic there are two words used for Disciples, one is used by Arab Christians which is Tilmīth تلميذ pl. Talamīth تلاميذ, means pupil. The other used by Arab Muslim which is Hawarī حواري pl. Hawariyyūn حواريون.

Although the title disciple تلميذ is not used by Muslim historians a lot to refer to Lord's disciples, but the title was mentioned by some historians that I studied, especially al-Mas'ūdī who not only referred to them as "disciples", but also gave them a label of a more Christian nature i.e. twelve Disciples and that was a privilege for them over the Seventy "and we mentioned the names of the twelve disciples and the seventy disciples of al-Masīḥ" (MsdTnb1 :274).

And for more clarifying and distinguishing, the historians distinguished the Gospels' writers from the twelve disciples and those of the seventy

disciples “those of the four Gospels are Yuḥanna, Matta of the twelve and Luqa and Marqūs of the seventy” (p274).

al-Mas'ūdī continued in this detail, and he named those first apostles by the same title that seems to be common among Christians back then, i.e. al-Salihiyyn “The news of al-Salikhiyyn and others are in the book known as Birksīs” (MsdTnb1: 275). The singular form of al-Saliḥiyyin السليحيين is Saliḥ سليح a Syriac word “ܡܚܣܐ”, which means disciples. Whereas, we mean by Pirikses بيركسيس book Acts, it is the Greek name “πρωτζις” which also remained the most common as a name for the scripture for a long time in the area.

The last thing related to disciples and apostles titles, is the most famous and acceptable label among Muslims “Ḥawāriyyūn حواريون”. From where did Muslims come with this label for disciples, here is a suggested reply:

al-Ḥawārī is a synonym of the word “qaṣṣār قَصَّار” bleacher who bleaches clothes, and depending on that it is al-Hawārī is the one who bleaches clothes, and makes it very white, its plural is ḥawāriyyūn, and it is a title ascribes for the disciples of the Christ and it was said they were called that way for their loyal intention and pure soul... while the word al-ḥawāriyyūn did not occur once in the Bible in its Arabic version, it was replaced by disciples and Apostles or their synonyms (al-Maqqari Vol2 2011:15, 16).

And it is a definition that simulates the Islamic opinion regarding the label as Ibn al-Athīr (vol1 :241) presents:

It is said that Ḥawariuun are the bleachers [subbagh صَبَّاح] who become his friends and who are telling about him. And been said they were fishermen, and some say they are dyers God knows, and they were twelve men.

Ghūlām غلام “Lad”: (pl. Ghilmān غلمان). one of the titles that attracted me regarding those titled related in one way or another to the Bible. The

story of the conquest of Khalid to 'Aīn Tamir that after killing all who were in the fortress, the story that occurs by most historians tells us that: “He found in their Bay‘a [church] forty lads learning the Injīl, he took them and divided them between his men” (Athīr2 :246). The description occurs almost in an identical way by all who mentioned the story, which does not allow us to specify what is meant by “ghūlām”, if they meant by it some new trainee monks or they are real monks but young in age, or there is another meaning.

1.5 Special Titles:

In addition to what was mentioned regarding names and titles were ascribed to Christians in specific and Jews, some attractive labels, deserve to be referred to, and I organized them in the following:

1.5.1 Christ as Personal Name:

It is normal to find 'Abd al-Masīḥ which means “Christ Slave” among Arab Christians a lot, and it seems that it is an old habit among them. The historians mentioned a good number of those who bear this beautiful name: “Thābit b. Qūrā al-Ḥarrānī b. Na‘ima” (Uṣaybi‘a :280), “‘Umrū b. al-Masīḥ b. Qais b. Ḥaiyyan b. al-Ḥarith” (Athīr2 :243, Ṭabarī3 :364), “Fakhir al-Dīn ‘Abd al-Masīḥ” (Athīr10 :8), “‘Abd al-Masīḥ b. ‘Umrū b. Ḥayyān b. baqqila al-Ghassānī” (MsdMrj1 :103, Ṭabarī2 :167).

To use the name Christ as a first name is something not accepted between the Arab Christians today. But it seems that they approved on the name to their children at that age: “‘Īsā b. Ḥakam of Damascus, known as Masīḥ [Christ]” (Uṣaybi‘a :177), “Ḥamīd b. al-Masīḥ, who was known by al-Ṭabarī as the one in charge of Samarqand’s police” (Ṭabarī8 :319). And similar to it, the following name: “His name is ‘Abd Yasū’ يسوع, first he was Bishop of Ḥarran then the Bishop of Mosul” (Nadīm1 :26)

1.5.2 al-Nāsāra Festivals (‘Īd):

The word 'Id in Arabic is always used before all words that mean a feast or festival either religious or non-religious. There are few references to the Christian festivals and their religious occasions. And even if they are few, it sheds light on the religious life they were living. I summarize those references with the labels that were given to them. For example:

'id al-Nāsāra "Christian festival" (Athīr9 :134), Fiṭr al-Nāsāra "Christian festival or lesser bairam" (Uṣaybi'a :198) and talking about al-Nāsāra fiṭr brings the talk about: Ṣawm al-Nāsāra "Christian fasting" (Uṣaybi'a :199, 236, Athīr7 :273). 'id al-Fiṣiḥ of al-Nāsāra "Christian Easter" (Uṣaybi'a :699, Athīr9 :134), Yawm al-Sha'anin "Palms day" (Uṣaybi'a :229). Also there are general references like "Naṣārā fasting and fast breaking, their time calendar and feasts" (Uṣaybi'a: 546).

Other references related to the accordance of the different denominations festivals, and they are often occasions that do not happen but rarely, such as "The same day was the palm Sunday of Naṣārā and day of Nirūz" (Athīr6:119, Ṭabarī9:196), Also, "'Id al-Aḍḥa of Muslims and the Christians Palm Sunday and 'Id al-Fiṭr of Jews occurred in the same day" (Ṭabarī9 :211).

1.5.3 Arabs who Embraced Christianity:

The title Nāsāra that we referred to in most of what we mentioned, was – and still- the famous term that is used by Muslims to refer to Christians, while it is not used by the Arab Christians today as well as in that age either, Muslims since their first days referred and distinguished Arabs who embraced Christianity with the label "Nāsāra" or "Mutnāṣsira" which is a derivation means who embraced or adopted Christianity as a religion "The Arab Nāsāra... and 'Abd al-'Aswad from Arab Christians from 'Ijl, Taim Allat, Ḍabī'a and Arab of al-Ḍaḥīya from al-Ḥīra, and Jabir b. Bujaīr was Christian, he supported 'Abd al-Aswad" (Waqīdī3:355).

And among historians whose books I searched, al-Waqīdī comes first in using “Mutnaṣṣira” or “Arab Mutnaṣṣira”, to describe the Arab tribes who were Christians and refused to embrace Islam. So at least he mentions:

“Jabla b. al-’Aīham al-Ghassānī with Ghassān and al-Mutanasira of Arab [Christian Arab]” (Waqīdī2 :43), “Ahl Ghassān from the crosses and monks party” (Waqīdī2 :45), “Arab Al-Mutanaṣira [Arab Christians] from Ghassān, Lākḥm, Judhām and ‘Amīla” (Waqīdī2 :114, 9, 265, Vol1 :8, 9, Vol3 :113).

It is not a distinguishable conclusion that Muslim historians knew or in some case were friends with Christians, but what we found in this paragraph is that they knew Christian denominations, and some of them did know the differences between these divisions, and some theological arguments.

In addition, they collected a good amount of information about the Scriptures, but what we understand from this knowledge is that they didn’t understand what they knew and wrote in their books.

2. The Names and Titles of the Bible

In this paragraph of this chapter I will gather and classify the names and titles given to the Bible by the historians whose books I read. This gathering and classification will give us a chance to see what those historians knew about the Bible, in its general information or even its details.

2.1 **al-Tawrāt** التوراة:

The Tawrāt is the most common name used between Muslims describing the Jewish Holy Book.

This publicity in knowing the Tawrāt goes back from one side to the admixture between the Arabs and the Jews in many spots of the Arab peninsula and from the other side to the negative or the imperceptible intercommunication between the Jews and the Muslims in the beginning of Islam, all this had a clear reflection in the mentioning of the Tawrāt in the Qura'n as well as in the Islamic traditions through many stories:

The term Tawrāt appears in Kur'an 18 times, all in suras from the Medinan period 'of these, 13 times in suras III and V'. in half of these verses the word appears together with Injīl, and both designate two of the pre-Islamic heavenly Scriptures revealed to Jews and Christians respectively (Yafeh 2000:393).

How did the historians know and describe the Old Testament?

They presented Tawrāt as a revelation "waḥy وحي" from God "Then God revealed to him [Moses] the Tawrāt in Hebrew, which contains commands and prohibitions, permissions and interdictions, regulations and decrees. It is in five asfar [books], which means Ṣaḥīfa [book]" (MsdMrj1:50). The term Tanzīl تنزيل is the most famous for Muslims as an indicator to the revelation "Waḥy". In Arabic Tanzīl means descending from above, it can hold the meaning of the mechanical inspiration "Between the things that revealed to Mūsā about his news [Sanḥarib] about Banū Isrā'īl and their events and what they will do after him" (Ṭabarī1 :532), while talking about the Tables of Commandments, Ibn

Khaldūn (vol2 :94) says “Jews claim that they were two tables containing the Ten Words”.

They believed that not all the prophets of the Jews got written inspiration like what happened with Moses, David and the others of the waḥy writers:

And when God assigned a king to them, he used to send a prophet to help and correct him, and to stand between him and God, telling him about them, He was not sending down Books, but ordered to follow al-Tawrāt and its commandments, and forbid them of Sin and call them to obedience (Ṭabarī1 :532).

Ibn al-Athīr reflects the same idea as the other historians. (Athīr1 :195, 200).

From here, they found out that the Tawrāt includes Aḥkam, i.e. laws “One of the Tawrāt commandments is that If a man died without children, his brother should marry her, and their first child should be consider as his son” (Khaldūn2 :168).

Therefore it is Law “sharī’a شريعة”, or it includes law “They didn’t have any Law but Law of Old Testament at” (Athīr1 :195), and in more details Ibn Khaldūn describes Tawrāt as “commandments and obligations” he added in the same page concerning Moses “And he took many of the Tawrāt regulations in sermons and lawfuls and prohibits” (Khaldūn2 :95), al-Shahrastānī (vol1 :248) also says: “and ‘Ummat al-Yahūd is bigger because Sharī’a [Law] was given to Mūsā p.b.u.h, and all Bani ‘Isrā’īl were worshiping according to it, and were obligated to live according to Tawrāt ordinances.”

From what they knew about the Tawrāt is that it consists of 5 Books, and this is what we will see when we will come to the lists of the Books of the Old and New Testaments mentioned by Ibn Khaldūn and Ibn al-Nadīm. But we have to take in our consideration that the word Tawrāt had the meaning of Pentateuch for them. al-Mas’ūdī understood it this way when he said “Tawrāt and other Hebrews’ books” (MsdMrj1 :309). And in the

same part he says about Jesus that “Reading the Tawrāt and other ancient books” (p63), he also added:

The twenty four books that are accepted by Yahūd and Naṣārā, Yahūd are calling it al-Kūtub al-Jami‘ā [the Catholic Books], and Naṣārā Kūtub Al-Ṣūra, and Old Ṣūra are twelve of them are minor and twelve are major, they call it Books of Prophets too (MsdTnb1 :310).

Ibn al-Nadīm, the expert in the Books, said “The news about the Tawrāt with the Yahūd and names of their books, news about their scholars and sorters” (Nadīm :25). Of course the description here includes the Jewish Religious Books, as its clear from the list of the books he mentions, but at the same time he means the rest of the Old Testament, as we will see from the books list and from his speech about the Septuagint, “They copied all Jewish books they possessed from Tawrāt at and the Prophets and the like” (Uṣaybi‘a :111).

However, they didn’t quit understand the true relationship between Christianity and the Tawrāt or in a more general view, with the Old Testament. So they reflected the Islamic understanding of the previous waḥy i.e. Judaism and Christianity, and in further details the waḥy, within the Islam, what is called “Nāsikh”. Ibn al-Athīr described the attitude of Jesus towards the Tawrāt in this way “God sent ‘Īsā as rasūl [messenger] and he abolished some of the Old Testament ordinances” (Athīr1 :230), and the same idea is repeated by Ibn Khaldūn (vo1: 289) “Then al-Masīḥ p.b.u.h. came with what he brought of the religion and Nasikh of some commandments of al-Old Testament”. The continuous dispute between the Christians and the Jews made the Muslims confirm the untruth of the Tawrāt:

The true Tawrāt is the one that the seventy pontiffs of Yahūd translated [empty space] to the king of Egypt, and Ibn al-‘Amid claims that Qisṭanṭīn took it and saw the lack he talked about it, he said: it is the Tawrāt which between the Naṣārā hands (vol2 :252).

The Septuagint “εβδομηκοντα” was one of the most mentioned topics for the historians, and was called the Greek Tawrāt التوراة اليونانية or the Tawrāt of the Greeks توراة اليونانيين (Khalidūn2 :216, Ṭabarī2 :235). Some of these historians wrote a little more about the story of this translation, where Ibn Khalidūn derives it from Ibn Krayyūn:

Then they translated the Tawrāt to Greeks, and its story is that Talmaī the Greek king of Egypt after al-Iskandar, who is from Maqdūniyya loved science and wisdom and divine books. it was mentioned to him the twenty four books of al-Yahūd, so he wished to see them, he wrote to priest of al-Qūds and sent him a present, so he chose seventy Yahūd pontiffs and scholars with a great priest named Alī'āzar, and sent them to him with the books, he welcomed them with honour and gave them a good residency and gave each one of them a writer to write what they translate, till he translated the whole asfar from Hebrew into Greek (Khalidūn2 :138).

Then he summarizes the story once again deriving it from Ibn al-'Amīd (vol2 :226).

They also described the difficulties that faced the Tawrāt in the different eras of history, so after coming back from their captivity they took it out of the dwell that Nebuchadnezzar threw it in (MsdMrj1 :61). But in the Islamic period it had the same destiny just as the Jewish synagogue and the churches which was burnt every time the rebels controlled the cities “They ruined the church close to Basasīrī house, and burned the Tawrāt, and the Caliph ordered to destroy the church in al-Madā'in and turn it in to a Mosque” (Athīr10 :89).

They used the title Tawrāt to attribute it to the Jews, so they were called “Ahl al-Tawrāt أهل التوراة” or “Ahl al-'ilm (knowers) of al-Tawrāt أهل العلم بالتوراة” (Athīr1 :45, 47, 48, 57, 58, 63, 118, Miskawayh1 :77, Ṭabarī1 :44, 122, 152, 158, 163, 166, 170, 172, 173, 183, 184, 185, 191, 202, 210, 232, 317, 325, 336, 364, 441, 475). al-Mas'ūdī did also call them “Ahl al-Tawrāt and the first Books” (MsdMrj1 :48).

All this kept the name “Tawrāt” the most famous for the historians, which was mentioned tens of times in the books I searched (Khaldūn1 :15, 105, 172, 441, 442, vol2 :8, 9, 11, 12, 14, 23, 37, 38, 39, 40, 41, 43, 44, 46, 47, 49, 50, 52, 78, 92, 94, 96, 99, 125, 137, 181, 218, 224, 251, 289, 292, 333, vol4 :551, vol5 :3, 583, 634, Athīr1 :16, 45, 48, 50, 147, 157, 161, 164, 204, 205, 206, 228, vol2 :446, vol6 :121, Shahrastānī1 :123, 253, 254, 256, 257, 26, 262, 377, Sahmī :37, 199, 351, Miskawayh1 :77, MsdTnb1 :147, 149, 151, 174, 205, vol2 :363, MsdMrj1 :41, 179, 231, 237, vol2: 52, 71, 108, 206, 273, Ṭabarī1 :17, 18, 141, 144, 159, 164, 170, 172, 205, 232, 318, 336, 364, 370, 444, 449, 461, 468, 482, 544, 550, 557, vol2: 109, 584, vol4 :191, vol9 :421).

2.2 al-Injīl الإنجيل:

While the Tawrāt was the symbol or the representative of the Jews, Injīl “Gospel” was for the Christians. Injīl was known as a name between the Arabs before Islam, and in the Islamic era too. The Qur’an describes the Book of the Christians as “Injīl”, but it did not give more details or even didn’t mention the four Gospels.

So how did the historians know or describe the Injīl?

The theory of tanzīl that I mentioned when I was talking about the Old Testament, could be used for the Injīl too. As God gave the revelation of the Old Testament, He did the same with the Injīl and the Qur’an “He almighty sent down al-Tawrāt and al-Injīl and al-Zabūr and al-Furqan [Qur’ān]” (Ṭabarī1 :313), Ibn Khaldūn had a more detailed opinion “And these four copies of al-Injīl were different even not all of it was a pure revelation but mixed with talks of ‘Īsā and talks of al-Ḥawariyyin” (Khaldūn1 :290).

Injīl as Tawrāt contains Laws and Commandments, al-Waqīdī, referring to it, uses the Islamic term The Boundaries of God حدود الله, “Apply the ḥdūd [punishments] of God which He ordered in his Gospel” (Waqīdī1 :8).

This is what al-Waqīdī keep telling us what the pastors used to do “He uses a small window to teach them and tells them the commands of the Gospel” (vol2 :9), and in another occasion al-Waqīdī calls them God’s obligations فروض الله (p233). al-Waqīdī also repeats the usage of the verb “reading قراءة” the Injīl in several occasions, either to be blessed or to learn or for various reasons (vol2 :49, 100, vol3 :97).

However, Ibn al-Athīr limits it with “learning تعليم” (Athīr2 :246, vol9 :13, vol10 :599, 600). Ibn Khaldūn generalizes this on all of the four Gospels “All of it is sermons and stories and regulations are very few” (Khaldūn1 :290).

As for the New Testament and its writers, the Injīl for the historians consists of four books, i.e the four gospels “then four of the Ḥawariyyin met together and each of them collected a collection and named it the Gospel, and they are: Matta [Matthew], Luqa [Luke], Murqūs [Mark] and Yuḥanna [John]” (Shahrastānī1:264), And in further details al-Mas’ūdī in Muruj (vol1:312) says:

Those who wrote the Gospel are: Luqa, Marqūs, Yuḥanna and Matta, and we may count Matta from the twelve, and I do not know what does this mean for them. Others from the twelve are Yuḥanna b. Zabdi and Marqus the head of Alexandria, and the third who came to Antioch, but Buṭrus [Peter] and Tūma [Thomas] had a higher rank than Būlus [Paul].

And in a different way al-Mas’ūdī (MsdTnb1 :274) describes the Gospel:

We mentioned the names of the twelve and the seventy disciples of al-Masīḥ, and how they separated in countries and their news and what they did and place of their tombs, and that those of the four Gospels are Yuḥanna, Matta of the twelve and Luqa and Marqūs of the seventy.

Ibn al-Nadīm shortens the names of the Gospel by saying “The talk about the Gospel of Naṣārā and their books’ names... it contains the four Gospels, book of Injīl Matta, book of Injīl Marqūs, book of Injīl Luqa book of Injīl Yuḥanna” (Nadīm :26).

However, Ibn Khaldūn - whom we will stop for a while on the list of the Bible books he mentions - gives more details about the four Gospels concerning its writing language and its recipients:

They wrote the Gospel that was sent down on 'Īsā p.b.u.h in four copies according to their different stories, Matta wrote his Injīl in Bait al-Maqdis in Hebrew, Yuḥanna b. Zabdi who is one of them translated it into Latin, Luqa wrote his Injīl in Latin to some aristocrat of Rūm, Yuḥanna b. Zabdi wrote his Injīl in Rome, and Butrus wrote his Injīl in Latin and he attributed it to Marqāṣ his disciple (Khaldūn1 :289).

then he repeats almost the same story in (vol2 :173-174).

From another side, mentioning the Gospel's writers individually was repeated especially with Ibn Khaldūn, mentioning their names was mostly attached with titles, like: disciple "t̤imidh, ḥawārī", evangelist:

The Gospel of Matthew (vol2 :168,179), Matthew the Ḥawārī (p239), Mark the Evangelist, Peter the disciple (p175), Mark the Evangelist (p239), John the Evangelist (p241), Peter the head of the Ḥawāriyyūn (p239), Luke from the Ḥawāriyyūn (p239), "Yuḥanna the disciples died in Afsīs after he wrote the Gospel" (MsdTnb1 :228), "He is one of the four disciples who wrote the Gospel" (MsdMrj1 :311), "he excels Yuḥanna the disciple one of the four Gospel writers" (p313).

However, al-Mas'ūdī in another repeated story about the Gospel and its writers, attributes one of the gospels to Apostle Paul "It is said that Miruḥanna [John], Sham'ūn [Semaan], Būluṣ and Luqa, are the four Ḥawariuun who took the Gospel" (p64).

But what about the other books of the New Testament? The lists of Books which I will tackle afterwards will answer this question, and it seems that some of the historians knew it as al-Shahrastānī (vol1 :264) says about himself "I saw Fulus [Paul] epistle which was written to the Greeks".

Therefore, from all what we saw before, the most used title to describe the New Testament is Injīl in the singular form, but not in the places that

the four Gospels were mentioned together Anajīl, in addition to the previous quotations we can find it in the following (Khaldūn2 :171, 176, 178, 228, 512, vol5 :246, Shahrastānī1 :254, 257, 268, MsdMrj2 :255, Ṭabarī1 :444, vol2 :119, 122, 124, vol3 :377, vol5 :467, Waqīdī1 :8, 57, 140, 141, 160, vol2 :9, 43, 49, 233, 249, 252, 266, vol3 :4, 70, 132).

Finally we still have to mention that the label “Injīl” was used by Christians to swear, as al-Waqīdī (vol1 :72, vol2 :249) explains “Swear by Gospel”, “swear by al-Masīḥ and Injīl” (vol1:90, vol2:86, 108).

2.3 al-Tawrāt and al-Injīl التوراة والإنجيل:

Tawrāt and Injīl were mentioned together in several occasions:

In introducing to the birth of the Muslims’ Prophet “Ahl al-Kitab of Yahūd and Naṣārā talked about what in Tawrāt and Injīl about the coming of Muḥammad and his nation” (Khaldūn2:407). About the beginning of the waḥy on Muḥammad and the role of Waraqa b. Nawfal “and Waraqa became a Christian, read the Books and heard from the people of Tawrāt and Injīl” (Ṭabarī2:302). While al-Waqīdī mentions them together since both of them contain news about the coming of the prophet “He is sent by the Tawrāt and Injīl” (Waqīdī1:45), and “his name was written in Tawrāt and Injīl and Zabūr” (vol2:13).

The Muslim story tellers and the biography writers tried to know about the content of the Tawrāt and Injīl from their friends, and one of them was Ibn Ishāq who “brought news from Yahūd an Naṣārā and he called them in his books people of the first knowledge” (Nadīm :105).

And they were also mentioned together while talking and comparing the stories from the Bible, where the opinions of the Jews and Christians match and sometimes differ, and in some other times they agree with Muslims. “All scholars of Islam and people of al-Tawrāt and Injīl prove that this is true” (Ṭabarī1 :122), and the speech here is about the place where Adam was created. “All people of monotheism, people of Islam

and people of Tawrāt and Injīl and al-Majūs” (p27), here they were talking about confessing the end of the time.

And while talking about the Books of the Old Testament that are accepted by Christians, as we will see in the books list of Ibn al-Nadīm, where he gives some details about Psalms “Then God almighty gave David the Psalms which is Zabūr that is in the hands of Yahūd and Naṣārā, it is one hundred fifty Psalm” (Nadīm :25).

al-Waqīdī uses both names at the same time in more than one occasion to indicate the knowledge of a man to the Tawrāt and Injīl and his acceptance for Muslims, for example, a story about a pastor in Ḥimṣ “He read the Tawrāt and the Injīl and Ṣuḥuf Shīth and Ibrāhīm” (Waqīdī2 :107), and a monk called John “he studied the Gospel and read the Zabūr” (vol3 :4), and in the same sequence the Tawrāt and Injīl were mentioned together in (vol2 :267).

2.4 The Book أسفار, الكتاب, Asfar:

Tracing, therefore studying the usage of the word Book “Kitāb كتاب” with the Muslim writers who wrote in Arabic, including the historians, and especially the historians that I did search their books, shows important extents in understanding the term and its implementations. From one side, as we saw in the introduction, the Muslims until the mid of the Umayyad era didn’t know “book كتاب” like other nations did, and from the other side they themselves knew some nations who glorified a “Book” and considered it as their guide and law, therefore mostly from here the famous term “Ahl al-Kitāb أهل الكتاب” was derived to mean the Holy Book for the Jews and the Christians.

The estate of “Ahl al-Kitāb” did control the mentality of the Muslim writers of that era, therefore rarely nobody mentioned a book or books, except “The Book الكتاب” to mean the Bible, or in further details “Tawrāt and Injīl”. From these rare times we can mention the story of Ibn al-Athīr, talking about al-ḍḍahḥak “many of people of the Books said” (Athīr1 :59).

Therefore, “Ahl al-Kutub أهل الكتب” doesn’t have a clear meaning, especially because the story mentioned here isn’t a story from the Bible. Maybe we can consider this story about the poet Umayya because al-mas’ūdī in Muruj (vol1 :70) describes him saying “Umayya b. Abi al-Ṣalt al-Thaqafī was a poet, and a very sound man. Being in commercial connexions with Sham [Syria], people of churches of both Yahūd and Naṣārā accepted him, he himself read the books”, although we might understand from the meaning of “the books الكتب” that it refers to the book of the Jews and Christians, however, the form of writing makes it more open to refer to books other than the Bible, like the Jewish or Christian religious books or others.

Another rare example or mentioning “the Book” without meaning exactly the Bible is what al-Ṭabarī’s description of Waraqa b. Nawfal “Waraqa became a Christian, read the Books and heard from the people of Tawrāt and Injīl” (Ṭabarī2 :302), differentiating between “read the books” and “heard from Ahl al-Tawrāt wal Injīl” makes the meaning uncertain and allows the reader to separate between “hear” and maybe “read” from Ahl al-Tawrāt, and “read” the books.

We can find the same thing with Ibn al-Nadīm when he talks about his searching for the origin of writing and scripts. When talking about the Hebrew scripts he says “I read in some ancient books that the first one who wrote in Hebrew was ‘Amir b. Shalikh” (Nadīm :17), and mostly it refers to the Jewish religious books, because the Old Testament doesn’t refer to the origin of the Hebrew script.

In more clear references to “books”, definitely not the Tawrāt and the Injīl, especially because it belongs to a far era from the beginning of Islam, we find the following examples: “Those kings have news and stories, all are in Melkite Christianity books, we explained about it and its purpose in our book ‘Akhbar al-Zaman” (MsdMrj1:316). And similarly, Ibn Khaldūn mentions a story about the Patriarch of Constantinople, at the time of Emperor Lawn “He was bad in dogma and changed in the church’s

books, enhanced and reduced” (Khaldūn2 :258) and this text doesn’t clarify the meaning of “church books” it can either mean the Holy Bible or the teaching books and the Church creed books.

Going back to “Ahl al-Kitāb” we will stop on a very distinctive point, the first important thing that we meet when comparing the texts containing the term “Kitāb كتاب” is that it comes in the singular and definite form “the Book الكتاب”. If we take into our consideration the lack of referring to another “book” other than the Bible, we will understand that using “the Book” is very important and distinguishing. The Arabs before Islam and even after it, officially consecrated the word “kitāb” to refer to the Bible, and it became a part of the name of the both people, Jews and Christians, “Ahl al-Kitāb”.

From this general term “al-Kitāb”, other terms started to get into usage to fulfill the language need. For example: the awareness of Muslims that they now have a “book” so they are “Ahl Kitāb أهل كتاب” people of a Book, and that their book differs from “al-Kitāb الكتاب” The Book, they started calling the Jews and their book, and about the Jews and the Christians in other occasions “people of the first book” (Athīr1 :121, Ṭabarī1 :365, 272), and in other place “you Jews, are people of the first Book and knowledge” (Ṭabarī2 :565).

And from the same point of view came the term “Ahl al-Kitabain” to refer to both Jews and Christians” (Ṭabarī1:443).

al-Ṭabarī helps us in explaining “Ahl al-Kitabain أهل الكتابين” people of Two Books that it refers to the Tawrāt and the Injīl, when we read the story of the marriage of some Muslim soldiers from women of “Ahl al-Kitāb” while there are non-married Muslim women “al-Muhajiriyn and al-Anṣar married from people of al-Sawad, from those of people of the two Books, were slaves it was not allowed for them to marry women of Ahl al-Kitāb” (Ṭabarī3 :588). And the text gets clearer while citing the opinion of ‘Umar b. al-Khaṭṭab in this case where he gives his orders to Ḥūdhaifa

concerning this saying “I heard that you got married of a woman of people of al-Mada’in of people of Ahl al-Kitaāb you have to divorce her”.

It seems that the awareness to the point that the Bible consists of several books, as if it was an encyclopaedia that combines several books came late, because we find Ibn Khaldūn, Ibn al-Nadīm and al-Mas’ūdī use the plural formula “Kūtub” to refer to the lists of the Bible Books as “their books names”, “Books of Prophets”, “book of Tawrāt which contains five books” (Nadīm :25, 26), and we will see this in further details later.

In other fewer occasions, some indications to the “Kūtub” of Jews or Christians, like the story of al-Ṭabarī about a Jewish from Tadmur “he read their books and earned knowledge” (Ṭabarī2 :273) and he recited continuously what Abū Ya’qūb wrote about prophet Jeremiah and his writer Barūkh b. Nāriā.

While producing the sequence of events and connecting it to years, al-Ṭabarī says about Jews and Christians “they said that it is clear in their books and asfar [kutub and asfar]” (Ṭabarī1 :589) and the same for Ibn al-Athīr (Athīr1 :233), and he also mentions the conversation between the Caliph al-Mansūr with a monk “Do you find in your books that it will build a city here?” (Athīr5 :167).

In Ibn al-Athīr’s story about Qīnan and his life time “but the age of Qīnan is not mentioned in the Books because of what we mentioned about his work in witchcraft” (Athīr1 :63), although the paragraph begins with the usual phrase “Ahl al-Tawāt claim that...”, and this proves that the word “al-Kūtub” means the Pentateuch or the Jewish Holy Books. We find the same story mentioned in a clearer and more exciting way with Ibn Khaldūn who borrows it from al-Ṭabarī and adds a comment from Ibn Ḥazm “in Naṣārā books between Fāligh and ‘Abir there is another father called Malkīṣādāq, he is the father of Faligh” (Khaldūn2 :37). And the same is al-Mas’ūdī’s story about Jesus’s childhood “observed the old religion of his nation, reading the Tawrāt and other ancient books for thirty years, at Ṭabariyya” (MsdMrj1 :63).

Finally, in what is related to “al-Kitāb”, we have to refer that the word “sīfr pl. Asfar”, i.e, Book, which was used to refer to the books of the Jews and Christians, this word might be derivated from a Syriac root “ܣܦܪܐ”. Nowadays, this word is rarely used outside the Arab Christian community, almost all Arab Christians or who use the Arabic language refer to the books or the Bible as “sīfr pl. Asfar”. Some examples of the usage of the word “sīfr” by the historians:

Man of Tadmūr called Abū Ya'qūb Muslim of Banū Isrā'īl, he read their books and earned knowledge, he mentioned that Barūkh b. Nariyya writer of Irmyā recorded the genealogy Ma'd b. 'Adnan, and put it in his books, and that genealogy known to the pontiffs of people of the Book, recorded in their asfar [books] (Ṭabarī2:273).

“it is confirmed in their churches and Books” (vol1:628, 589), “Tawrāt is five Asfar and Naṣārā are not read in churches from Tawrāt only the first sīfr which is the Creation, and others which came before or later” (MsdTnb1:310).

2.5 Books' Names:

In comparison with the number of times that mentions the Bible as whole “al-Kitāb” of the Tawrāt and the Injīl, as a group or as one book, mentioning the books individually is rare.

Except the lists that mention each Book by name, and the Gospels with their writers as we saw in the previous paragraph, the history books I searched only mentioned some Books:

Kings Books: “Book of Kings of Isrā'iliyyat” (Khaldūn2:110), is mentioned while talking about Ṭalūṭ king Saul.

Genealogy Book: “Book of Genealogy from their Books” (vol2:114), is mentioned while talking about King Solomon and the Queen of Sheba.

al-Zūbūr: Psalms, it was mentioned in the Qur'anic verses that the historians used, as well as while talking about the books that God gave to

his prophets “He almighty sent down al-Tawrāt and al-Injīl and al-Zabūr and al-Furqan [Qur’ān]” (Ṭabarī1 :313).

Isaiah: where Jesus read a part of it “One day he was reading in the sīf of Ashi’ya” (MsdMrj1 :63).

Jeremiah: as we saw before it was mentioned while talking about a Jew from Tadmur. (Ṭabarī2 :273).

Biriksis: “the news of al-Salihiyyin and others which are in the Book known as Biriksis” (MsdTnb1 :275)

al-Salikh Book: or Al-Saliḥ, “The news of al-Salikhyyin and others are in the book known as Birksīs” (MsdTnb1 :275).

2.6 Books not from the Bible:

Except the prophets’ Books that Muslims believe that are inspired by God, history books I searched don’t have any important citation of Books out of the Bible, from Apocryphal or Pseudepigraphal books.

The first group of books they believed are inspired by God and are lost are 10 books: 10 books for Adam, 50 books for Shīth “Seth”, 30 books for Akhnūkh “Enoch”, 10 books for Ibrāhīm “Abraham”, Old Testament, Injīl, Zabūr, Furqan. al-Ṭabarī combines them depending on ḥadīth nabawī (prophetical tradition):

How many books God sent down on you? He said: one hundred and four books, God almighty sent down on Adam ten Ṣaḥīfā and on Shīth fifty Ṣaḥīfā and He sent down on Akhnūkh thirty Ṣaḥīfā and He sent down on Ibrāhīm ten Ṣaḥīfā and He almighty sent down al-Tawrāt and al-Injīl and al-Zabūr and al-Furqan [Qur’ān] (Ṭabarī1:312, 313).

The second group consists of the Apocrypha and the Pseudecrypha books: at least we have mentioning to Yashū’ b. Sīrākh and al-Makabiyyin in Ibn Khaldūn’s and Ibn al-Nadīm’s lists, as its clear in Appendix (3).

Book of Ya’qub b. Yusif al-Najjār, which Ibn Khaldūn refers to it a lot (Khaldūn2 :168-171). In addition to other books called Gospels, and mentioned from time to time, i.e. “Gospel of Marcion” (Nadīm :402).

I didn't work on counting them and citing them here to not go away from the main aim of my thesis.

2.7 The Waḥy and its Contents:

I will summarise my explanation about Waḥy “revelation” in four points, through what is written in the books I studied:

2.7.1 Waḥy and Tanzīl تنزيل:

At least two main words in Islamic terminology concerning revelation, the first one is Waḥy وحى, which is “a term of the Qur'an primarily denoting revelation in the form of communication without speech” (Wensinck 2002:53). The second one is Tanzīl تنزيل, which is the most famous for Muslims as an indicator to the waḥy or the revelation, and it means in Arabic bringing down, but in the light of studying revelation and inspiration, Tanzīl doesn't makes the situation easy “the relationship of waḥy to Tanzīl only makes the picture more complex” (p54). Since the theory of waḥy in Islam is not a part of my research, I will not go further, at the same time I will adopt the term Tanzīl تنزيل, Munzal مُنْزَل, Anzala أنزل, in this paragraph each time I need to refer to revelation in Islamic context.

In the books that I searched, waḥy is Tanzīl, and it is so if they are referring to the whole Book “then God Anzala أنزل on him [Moses] the Tawrāt in Hebrew... it is in five asfar which means sahifa [books]” (MsdMrj1 :50), or if the story was about an utterance of a prophet or a specific text from the Book “Between the things that sent down to Mūsā about his news [Sanḥarib] about Banū Isrā'īl and their events and what they will do after him” (Ṭabarī1 :532). And this tanzīl can hold the meaning of the mechanical inspiration, because all the references that talk about the waḥy or explains it, refers to an act that is done by God, and is made on the prophet, the two tables were descended on Moses (Khaldūn2 :94), and God descended the Law on Moses “God completed

the Law and commandments to Moses” (p99), the same situation with David “Dāwūd remains in his reign and the revelation coming upon him and the Sūras of Zabūr are descending on him” (p111), And it’s not different for Jesus “The Gospel which was anzala on al-Masīḥ p.b.u.h.” (Shahrastānī1 :249).

2.7.2 The Difference between al-Ṣuḥuf, Tawrāt and al-Alwāḥ:

Although all of the waḥy is tanzīl “sent down” from God, there is an important difference that must remain in our minds, especially in what is concerned with the Islamic history books or even in Fiqh and Sharī’a books. The difference is in the three different meanings that these three words hold: Suḥuf, Alwaḥ and Old Testament.

al-Suḥuf الصُّحُف: (sing. ṣaḥīfa) describes the unwritten inspiration unlike the Tawrāt and the Injīl, al-Shahrastānī compares it with the Books of Jews saying “Their book is Tawrāt, and it is the first book anzala from heaven, I mean that what was sent down on Ibrāhīm and other prophets p.b.u.h. was not called book but ṣuḥuf [books]” (Shahrastānī1 :250). These Ṣuḥuf as we said in the previous paragraph are plenty, as in (Ṭabarī1:312, 313).

al-Alwāḥ الألواح: It seems that they differentiate between it and the Tawrāt, as if they were two different inspiration, and what we mean here is the tables of Commandments which God gave them to Moses, and then made new ones after he broke them “Jews claim that they were two tables containing the Ten Words” (Khaldūn2:94). al-Shahrastānī sees that the Alwaḥ are shortening of the Tawrāt, so he makes the following comparison “And it contained asfar: he mentioned the beginning of creation in the first sifr, then commandments, prohibitions, permissions, stories, sermons in book by book, and God sent down on him the tables like a shortening of the Tawrāt” (Shahrastānī1:25).

While talking about the *Ṣuḥuf*, *Alwaḥ* and the *Tawrāt* we have to mention that they believed that God did send prophets but didn't give them a written inspiration:

And when God assigned a king to them, he used to send a prophet to help and correct him, and to stand between him and God, telling him about them, He was not sending down Books, but ordered to follow al-*Tawrāt* and its commandments, and forbid them of Sin and call them to obedience (Ṭabarī1:532).

and we can find the same idea repeated by Ibn al-Athīr (vol1 :195, 200).

2.7.3 Comparison between the Inspiration on Moses and 'Īsā:

The *Tawrāt* gained the hugest amount of comments than the *Injīl*, either about its contents or the legislations in it, because it includes “rules”, i.e. law “One of the *Tawrāt* commandments is that if a man died without children, his brother should marry her, and their first child should be considered as his son” (Khaldūn2:168), And it's the Law given to the Jews “they did not have any law but law of *Tawrāt*” (Athīr1:195) and it contains “commandments and obligations”. Ibn Khaldūn (vol2:95) says about Moses “And he took many of the *Tawrāt* regulations in sermons and lawful and prohibits”, and like him Shahrastānī (vol1:248) says:

In *Tawrāt* regulations: obvious and general political regulations, and in *Injīl* inner special political regulations... in *Tawrāt* general and special regulations for individuals or times, and end of times that will not remain and will not say it is beginning or revocation.

And through this, they made a comparison between the *Tawrāt* and the *Injīl*, and they said “And these four copies of al-*Injīl* were different even not all of it was a pure revelation but mixed with talks of 'Īsā and talks of al-Ḥawariyyin” (Khaldūn1:290). And

These two nations are the biggest between the nations of the People of the Book, and 'Ummat al-Yahūd is bigger because Sharī'a [Law] was given to Mūsā p.b.u.h., and all Bani 'Isrā'īl were worshiping

according to it, and were obligated to live according to Tawrāt ordinances. The Gospel which was sent down on al-Masīḥ p.b.u.h. neither contains ordinances nor lawful or prohibited things, but it is symbols, proverbs, sermons and prohibitions, and things like these of laws and ordinances (Shahrastānī1 :248, 249).

2.7.4 The Problem of Christ with Tawrāt and Jews:

Through this difference the Christ Nasakh نسخ (al-Nāsikh wa al-Mansūkh الناسخ والمنسوخ) changed some of the Tawrāt, and this one of the reasons that made the Jews rebel against Jesus

For this al-Yahūd did not go after 'Īsā b. Maryam p.b.u.h and accused him that he has been ordered to follow Mūsā p.b.u.h. and accept the Tawrāt, but he changed and modified it, and they considered the following as changes: change Saturday to Sunday, and eating pigs which was forbidden in Tawrāt as well the circumcision and washing [ghasl] (p249).

2.8 Lists of Books:

Both Ibn Khaldūn and Ibn al-Nadīm wrote two lists including all the books of the Bible, and al-Mas'ūdī wrote another list but only containing some books.

Mainly I will compare the two lists of Ibn Khaldūn clarifying the differences between them, and explaining some of the ambiguous points in them. And compare them with the sequence of the Bible Books that we are using today.

2.8.1 The Two Lists of Ibn Khaldūn:

Ibn Khaldūn mentioned two lists of the Bible in its two Testaments, the first is in volume1 (p289-290) I will refer to it as (K1), and the second is in volume2 (p173-174) I will refer to it as (K2).

The two lists contain 3 parts, the first part is similar to an introduction which talks about the four Gospels, its writers and the language it is written in. The second part contains the lists of the Old Testament, the third is the list of the New Testament.

The following table consists of 3 columns, the first two are for the two lists and the third column is for the comments about the differences between the two lists. But first I have to mention some important common points between the two lists:

- The two lists were written from a Christian point of view not a Jewish, and they are the Books that are accepted by Christians.
- The two match from the number of the Books and their sequence.
- They differ in the pronunciation of some Books, and they differ in the comments I put on each, (K1) has clearer explanations from (K2).
- The usage of both words “Kitāb” and “Sifr” explains that both had a similar meaning.

Ibn Khaldūn starts mentioning the accepted books for Christians, and writes some points concerning the four Gospels. In addition to the explanation I put beside the two lists, we can note the following:

- (K1) includes further explanations than what we find in (K2).
- The mutually usage of the words Rūm and Latin, we can find this in the Gospels of Peter and Luke.
- The sequence of the Gospels differs in the both lists. I kept the order of (K1) as it is, however, I changed the order of (K2) to match with (K1).

K1	K2	Comments on both Lists
They wrote the Gospel that was sent down on ‘Īsā p.b.u.h. in four copies according to their different stories		
Matta wrote his Injīl in Bait al-Maqdis in Hebrew, Yuḥanna b.	Matta wrote his Injīl in Hebrew in Bait al-Maqdis Yuḥannan b.	<ul style="list-style-type: none"> • He adopted the theory that Gospel of Matthew was written in Hebrew

Zabdi who is one of them translated it into Latin,	Zabdi took it to Roma,	<p>first, then translated by John.</p> <ul style="list-style-type: none"> • Difference between “Yuhanna” and “Yuhannan”. • Difference between “Latin” and “Rūm” languages.
Luqa wrote his Injīl in Latin to some aristocrat of Rūm,	Luqa wrote his Injīl in Roman language to some aristocrat of Rūm,	<ul style="list-style-type: none"> • Difference between “Latin” and “Roman” languages.
Yuḥanna b. Zabdi wrote his Injīl in Rome,	and Yuḥanna b. Zabdi wrote his Injīl in Rome	
Butrus wrote his Injīl in Latin and he attributed it to Murqāṣ his disciple	Then Butrus wrote the Injīl in Roman language and he attributed it to Murqūṣ his disciple,	<ul style="list-style-type: none"> • He used the theory that Peter wrote the Gospel of Mark. • Difference between “Murqāṣ” and “Murqūṣ”. • In (K1) he mentioned the language of writing but doesn’t mention in (K2).
And these four copies of al-Injīl were different even not all of them is a pure waḥy but mixed with talks of ‘Īsā and talks of al-Ḥawariyyin		

And al-Ḥawariyyin al-Rusul gathered in that time in Rome, and they put the Milla's [sect] of al-Naṣrāniyya regulations, and they gave it to Aqlimintus [Clement] Butrus's disciple	Then al-rusul al-Ḥawariyyin gathered in Rome and they put regulations for their religion, and they give it to Aqlimintus Butrus's disciple, and they wrote it the number of the books which are accepted.	<ul style="list-style-type: none"> • Difference the order between "Ḥawariyyin" and "Rusul". • In (K1) he describes Christians as Milla "sect", in (K2) he only says "Their religion".
--	---	---

Table (5a): The two lists of Ibn Khaldūn: Introduction

The List of the Old Testament :

The content of the list of the Old Testament Books, is as he said previously accepted and "legal" from the Apostles who gave them to Clement, and the two lists as I mentioned before, have small differences as it is clear in the third column:

K1	K2	Comments on the both Lists
And of the old law of Yahūd is Tawrāt, which is five asfar	And of the Old, al-Tawrāt five asfar	
Book of Yusha',	Book of Yusha' b. Nūn,	<ul style="list-style-type: none"> • In (K2) he adds "Ibn Nūn".
Book of Quḍat, Book of Ra'ūth, book of Yahūdha, the four asfar of the kings, sifr Binyamīn,	Book of Quḍat, Book of Ra'ūth, Book of Yahūdha, the four Books of asfar of the kings, sifr Binyamīn,	
Books of al-	three Books of al-	<ul style="list-style-type: none"> • Difference between

Mqabiyyin of Ibn Kraiuun,	Mqabacīn,	<p>“Mqabiyyin” and “Mqabacīn”.</p> <ul style="list-style-type: none"> • In (K2) he adds “Ibn Kraiyyūn”.
Book of Imam ‘Azra,	Book of Imam ‘Azra,	
Book of Ushir	Book of Ashir,	<ul style="list-style-type: none"> • Difference between “Ushir” and “Ashir”.
and story of Haman, Book of Ayyub the truthful,	Book of story of Haman, Book of Ayyub the truthful,	<ul style="list-style-type: none"> • It is not clear if he considers the story of Haman as a part of Book of Ushir.
Psalms of Dawūd p.b.u.h,	Psalms of Dawūd the prophet,	<ul style="list-style-type: none"> • Difference in describing David: (K1) “p.b.u.h”. (K2) “prophet”.
the five Books of his son Sulaiman p.b.u.h.	the five Books of his son Sulaiman,	<ul style="list-style-type: none"> • Describing Solomon: In (K1) by “p.b.u.h.”
the sixteen prophecies of the major and minor prophets.	the sixteen books of prophecies of the minor and major prophets.	<ul style="list-style-type: none"> • Difference between the order of the major and minor prophets’ books.
Book of Yashu’ b. Sharikh vizier of Sulaiman.	Book of Yashu’ b. Sharikh	<ul style="list-style-type: none"> • Describing Yashu’ In (K1) as a minister “vizier” of Solomon.

Table (5b): The two lists of Ibn Khaldūn: Old Testament

The List of the New Testament:

The two lists of the New Testament of Ibn Khaldūn don’t match neither from the sequence of the books and the explanations nor from the number of the books. (K1) adds the Book of Clement and Revelation,

and this is strange! He keeps a lot of the Greek names of the New Testament Books, since he calls the General Epistles “καθολικον قتاليفون”, and the group of the General Epistles and book of Acts “Aflimid أفليميد”, Book of Acts “πραξις بيركسيس”, Book of Revelation “αποκαλυψις أبو غالمسيس”.

K2	K1	Comments on both lists
And from Shari'a of 'Īsā p.b.u.h. which we have it from al-Ḥawariyyin: the copies of the four Gospels	And from the new one the books of the four Gospels	<ul style="list-style-type: none"> The introduction in (K1) is completely different.
Books of Qataliqūn seven epistles and the eighth is the Abrīksīs of al-Rusul stories, book of Bulus fourteen epistles	Books of Qataliqūn seven epistles, Book of Būlus fourteen epistles, and Abriksīs of al-Rusul stories which called Aflimīd eight books which contains teachings of al-Rusul and what they ordered and inhibited	<ul style="list-style-type: none"> Difference between “Abrīksīs” and “Abriksīs”. A clear confusion in understanding the meaning of “Aflimīd”, and its relation with the book of Acts and the general Epistles.
And Book of Aqliminṭus contains the regulations		
Book of Abughalimsis contains the		

revelation of Yuḥanna b. Zabdi		
-----------------------------------	--	--

Table (5c): The two lists of Ibn Khaldūn: New Testament

At the end of presenting the two Lists of Ibn Khaldūn, a question could be asked: Why do both lists differ? And in a more clear way: How did the two lists of the same historian differ in the same book? The mistakes in copying or the difference of the sources of Ibn Khaldūn in each period might be a part of the answer of this question, which I will leave now to continue searching in the lists of other historians.

2.8.2 *The Lists of Ibn al-Nadīm :*

Ibn al-Nadīm mentions as Ibn Khaldūn two lists of the Bible Books. However, they have a big difference that the first list (p25), which I will refer to as (N1) is taken from a Jewish source called “a virtuous man from them”, and the second in (p26) from a Christian source “Pastor Yūnis who was virtuous”, and I will refer to it as (N2). And this means that they differ from each other, since only the second list has the New Testament Books, in addition to the way of naming some of the Old Testament books.

2.8.2.1 *From a Jewish Source (N1):*

What distinguishes this list is using the two terms “ṣīfr and kitāb” together as a title to most of the Books, and in Arabic this is strange, since the two words have the same meaning. We can divide this list into several parts, to be suitable to its content, and to make it easier to searching through it. The unique texts and notes are:

- An explaining introduction: in this introduction the Jewish man explains the parts of the Tawrāt “God almighty sent down on Mūsā al-Tawrāt and it is five fifths, and each fifth into two sifr and each sifr into

many farasat which means Sūra, and each Farasa into many Absuqat which means Verses”.

- Describing the Mishna מִשְׁנָה: putting Mishna in the list of the Old Testament is showing the understanding of Jews or at least this Jew to the Old Testament Books and its order. He describes it saying “Mūsā has a book called Mishna, Yahūd use it to generate their Fiqh², law and regulations, it is a big book written in Kisdanī and Hebrew languages”.
- Prophets’ Books: After the Tawrāt and mishna he describes several books as the following: “From the books of prophets after that: Book of Yahūsa’, Book of Saftī, Book of Shamwil, Book Sīfr of Ashi’ya, Book Sīfr of Irmya, Book Sīfr of Hazqiyal, Book of Malkhi which is the Sīfr of David and his companions and known as commentary of Malkhi al-Mulūk, Book of Prophets which consists of twelve small sīfr”.
- Describing the Baṭarat: then he starts explaining about these Batarat “And they have books called Baṭarat, extracted from the eight prophet books”.
- Katubim: then he describes the Prophets part "כתובים" of the Old Testament Books “and from their books: Book ‘Azūr, Book of Danyal, Book of Ayyub, Book of Sir Sirin, Book of Akha, Book of Ruth, Book of Quhilt, Book of Zabur of Dawūd, Book of Sulaiman’s Proverbs, Book of Diwan al-A’iyyam which contains stories and news of the kings, Book of Ḥishwarush and its called al-Majalla”.

In this group:

- Book of Nehemiah is missing, and this the old Jewish division of the Old Testament considering Ezra and Nehemiah as one book.

² The science of religious law in Islam.

- Book of Akha is the book of lamentations. Akha is a distortion of the Hebrew word "איכה".
- Book of Diwan al-'Ayyam which is the Books of Chronicles, and they were considered as one Book.
- Book of Ḥishwarosh, i.e. the book of Esther, giving it the label "Majalla" is again a distortion of the Hebrew word Meghilloth that contained five Books "which were ordered to be read in the synagogue on 5 special occasions or festivals during the year. In printed editions of the Old Testament the meghilloth are usually arranged in the order: Cant, Ruth, Lamentations, Ecclesiastes, Esther" (Geden 1997:668).

2.8.2.2 *From a Christian Source (N2):*

The list taken from pastor Yūnis is different from the list taken from the Jewish source, the main points in (N2):

- It contains the list of the New Testament.
- It starts in explaining the two parts of the Bible "Book of the Şura divided into two parts the Old Şura and the New Şura, and he claims that the old one is the ancient book according to Yahūd denomination, and the New is according to Naşārā denomination". Describing the Old or New testaments by "şura", is not use in Arabic, even though the word şura is an Arabic one! This label is mostly a distortion from Syriac "ܐܘܨܬܝܢܐ" illuminated Gospel, or 'ܐܘܨܬܝܢܐ' writing, text, especial the text of Holy Scripture" (Smith 1908:476)
- The list of the Old Testament: Pastor Yūnes divides the Old Testaments into three parts:
 - The Tawrāt: "Book to Tawrāt which is five books".
 - A Book containing several books: "Book that contains many books: Book of Yūsa' b. Nūn, Book of al-Asbaṭ which is book of al-Quḍat, Book of Shamāwil and the case of Dawūd, Book Sīfr of news of Banū Isrā'īl, Book of case of R'uth, Book of

the rule of Sulaiman, Book of Sir Sirin, book of wisdom of Hawisa' b. Sirin".

- The Prophets "Book of Prophets contains four books: book of Prophet Ashi'ya p.b.u.h, Book of Prophet Irmya bhh, book of the Twelve Prophets p.b.u.h. Book of Hazqīl".
- The list of the New Testament Books: Is divided into three parts:
 - The Gospels: Where he mentions their names "Books of the New Şura contains the four Gospels, Book of Injīl Matta, Book of Injīl Murqūs, Book of Injīl Luqa, Book of Injīl Yuḥanna".
 - Book of Acts: He calls it "Book of al-Ḥawariyyin known as Fraksīs".
 - The Epistles: or the rest of the New Testament, and here he combines the rest of the New Testament Books "Book of Bulus al-Saliḥ is twenty four epistles". With such a general list, we can not be sure if he considers the revelation of John part of it, as well Clement's epistle as Ibn Khaldūn did.

2.8.3 *al-Mas'ūdī List:*

In fact, and in comparing with the previous lists, we can't consider what al-Mas'ūdī wrote as a list of the Books since he didn't mention the Books' names and he mentioned some of them in a sequence other than listing them.

In describing the Old Testament from a Christian perspective, he said "The twenty four books that are accepted by Yahūd and Naṣārā, Yahūd are calling it al-Kūtub al-Jami'ā [the Catholic Books], and Naṣārā Kūtub al-Şūra, and Old Şūra are twelve of them are minor and twelve are major, they call it Books of Prophets too: Tawrāt is five Asfar and Naṣārā are not read in churches from Tawrāt only the first sīfr which is the Creation, and others which came before or later". (MsdTnb1 :310).

In fact, this division is strange in comparing with the previous ones and with what we know about dividing the Bible, where he divides the Old Testament into two equal parts that combines the Tawrāt in them.

However, for the New Testament, he only gives us the following :

- Book of Acts or Biriksis, saying “The news of al-Salikhyyyn [apostles] and others are in the book known as Birksīs” (MsdTnb1 :275).
- Epistles of Paul or the Book of Salikh “And the fourteen epistles of Būlus which he wrote in different times to people of Romiya, and others, these Books are called al-Salikh” (p275)

3. The Ways of Referring to the Quotation:

The historians I searched their books referred to texts from the Bible by recording them without any changes, or just referred to the story writing its title, or the conversation in it, or mixed it with other details from other sources so it lost its general Biblical atmosphere, and this latter is the most used.

The general atmosphere of these references is the “uncertainty” of the content of the Bible Books. And this uncertainty is what distinguishes all the historians, from the 8th century till the 14th.

This opinion is not confirmed from the definition of Ahl al-Dhimma, and not from the definition of “al-Kitab - Kutub” which are accepted from the Jews and Christians, but is confirmed from the way they referred to those texts and stories, or copied them. Revising and comparing the ways they used to refer to the texts and stories from the Bible, we understand the uncertainty in all the verbs and names used to refer to the quotations. I gathered all the verbs and nouns they used to refer to the quotations and classified them and found out that we can put them into two ways of referring: one of them indicates indefinite methods, and the other indicates a definite method.

In the following I will clarify the both ways and what distinctive cases it contains.

3.1. Indefinite Methods:

3.1.1. *Methods that could be either True or Untrue:*

The main verb that is used in here is claim: za'ama زَعَمَ. And it is a strange way to refer to the “Tanzīl”, or to the titles and labels of people of knowledge in the Books, as we found in the previous two paragraphs. Let us start searching the Arabic language to see what meanings the root za'ama زَعَم could have.

Going back to the Arabic dictionaries like al-Munjid fi al-Lugha wl A'lam المنجد في اللغة والأعلام and al-Qamus al-Muḥiṭ المحيط. I found out that the word za'ama mostly holds a negative meaning: “to say something true or false, it could be used about something that we have doubts in it and it is

probably lies, and if somebody tells false statements others will say that he 'claimed'". (al-Munjid fi al-Lugha wl A'lam 1992:299).

However al-Muḥiṭ, define za'ama saying "it is used to mean the things we have doubts in... and zu'ūm is the sheep that you are not sure about its fatness, so you check it, and from the same root, man of muza'im is the one you can't trust" (al-FayruzAbadi 1980:123).

In fact, the historians didn't use the verb za'ama "claim" far from the meanings mentioned above. They used it for what they have doubts in, more than what is certain, for the possibility more than the definite: when talking about the words of God to Moses and the Tables of Commandments "Jews claim that they were two tables containing the Ten Words" (Khaldūn2 :94), they used the word claim although the story of the Tables of Commandments isn't a claim from the Jews, it is a clear Biblical Text.

And when talking about the flood and the death of all creatures outside the ark "so every animal and plant on the face of the earth died, except Nuḥ and those with him and al-A'waj b. 'Anaq as people of Tawrāt claim" (Athīr1:57), of course the story of the flood and the safety of those who were in the ark doesn't have any doubt because it is a clear Biblical text, and it is written in the Islamic stories too!

In the story on the entrance of Jesus to the synagogue in Nazareth, and beginning his ministry by reading a text from Isaiah "And Naṣārā claim that 'Aishu' al-Naṣīrī observed the old religion of his nation, reading the Tawrāt and other ancient books... One day he was reading in the sīfr of Ashi'ya'," (MsdMrj1 :63), and of course this story is proven in the Biblical text.

In the story of the death of Cain by Abel, his brother "So when he killed him, and did not know how to bury him. And that was because according to what they claim he was the first man to be killed" (Ṭabarī1 :141), and without any doubts this story is confirmed in the Old Testament as well as the New Testament.

Also in the story of king Saul [Ṭalūṭ] “And people of Tawrāt claim that the period of Ṭalūṭ’s monarchy from the beginning of it till he was killed with his sons in the war was forty years” (Ṭabarī1 :475), and this detail is proven in the scriptures.

Like all the previous examples, the verb za’ama “claim” is used minimum 50 times (Khaldūn2:94, 125, 126, 176, 189, 252, Athīr1:45, 57, 63, 71, 269, Shahrastānī1:269, Nadim:17, 25, 26, MsdMrj1 :63, Ṭabarī1:17, 141, 158, 163, 184, 185, 191, 202, 210, 364, 475, 484, 535, 585, 590, 602, vol2:234, 235, 273, 274).

3.1.2. The Passive Voice Method :

The passive voice method doesn’t differ in its meaning from the doubt that doesn’t have certainty just as the verb za’ama.

The passive in grammar “is the verb that is mentioned without mentioning the subject for several reasons: shortening the speech, because the subject is known to the listeners, the subject is unknown to the speaker, fearing from him, to humiliate him, to glorify him, or to not make him known to the listener” (Ya’qūb and ‘Aṣi 1987:937).

And when the reference is for a story from the Bible and its principals, and it is written in the passive voice method, it becomes stupendous. Let’s notice how al-Mas’ūdī referred to the origin of Jesus to the town of Nazareth “And Naṣārā claim that Aishu’ al-Naṣīrī observed the old religion of his nation, reading the Tawrāt and other ancient books... One day he was reading in the sīf of Ashi’ya” (MsdMrj1:63).

Using the passive voice method in referring to the Holy Bible stories, in addition to all the negative descriptions to the Jews and Christians, like describing them as “kūffar”, makes us choose from the reasons we mentioned above of using the passive voice method only fearing the doer, or humiliating him or making him unknown to the listener. The root Za’ama and its conjugation in what is related to the Scriptures is mentioned at least fifty times (Khaldūn2:9, 23, 38, 39, 40, 44, 333,

Athīr1:63, 149, MsdTnb1:149, MsdMrj1:50, 63, vol2:52, 109, Ṭabarī1:144, 164, 205).

3.1.3. *Methods with Unclear Sources:*

In addition to the two previously mentioned forms “claim” and “the passive voice”, a lot of quotations were attributed to an ambiguous source. One of these ambiguous ways is using the verb waqa’a وَقَعَ “happen”.

Comparing the two verbs happen وَقَعَ and claim زَعَم or any of the passive voiced verbs, will give a direct impression about the negative meanings the verb happen وَقَعَ could hold, which Mūkhtar al-Ṣiḥḥ Dictionary will clarify saying “al-waqī’a between people is to backbite... waqa’a between people is backbiting them, a man of waqqa’ is who always slanders others by saying bad things in their absence” (al-Razī 1911:326).

So, waqa’a وَقَعَ, i.e. took place in a story, or a speech from somebody, but isn’t true or at least uncertain, we can understand this from revising the following examples:

In the story recited by Ibn Khaldūn about the children of Israel in the wilderness of Shur. He gives himself the authority to repeal the waḥy and use the verb waqa’a وَقَعَ “And we talked about how much of illusion and hyperbole in this number in the introduction of this book, so will not talk a lot about it, and its existence وَقَعَ in Tawrāt does not mean accepting the number because it is recorded for exaggeration” (Khaldūn2:46). While talking about the genealogy of Esau and his children, Ibn Khaldūn (vol2:48) also says “and some historians think وَقَعَ that the Caesars kings of al-Rūm are from his children... and this is not correct”, from the last sentence “is not correct” we can fully understand the negative usage of the verb waqa’a وَقَعَ.

Ibn Khaldūn is the only one who used this form and we can find it in (vol1 :105, vol2 :8, 11, 43, 46, 47, 49, 50, 52, 78, 125, 178, 181, 292, vol5 :583, 634).

In addition to all the preceeding examples, most of the references stay in an indefinite method although it is clear and definite. So, for example, a phrase like “People of the Book said” (MsdTnb1:148), brings with it the question: who are those Ahl al-Kutub? And like it “in Tawrāt what holds the meaning...” (Khaldūn1:172). What does this mean? That he read the Tawrāt and he is summarizing it? Or one of the Muslim story tellers told him? Some similar examples “what is mentions in Tawrāt” (Khaldūn2 :49), or “in the book of kings of the Isra’iliyyat” (p110), and “it is said in Tawrāt” (Athīr1:48), these examples with all the other previously mentioned bring with them the same questions or similar ones about the source of the reference.

This ambiguity that is used to the way of referring to the content of the Bible, makes us classify these previous phrases in the same chart with the others like claim زعم , the passive voice or happen وقع.

We can find the usage of these indefinite methods also in (Khaldūn2:41, 43, 92, 94, 96, 99, vol5:3, MsdTnb1:151, 174, MsdMrj2:206). On the same mode we can find “from the commandments of Tawrāt”, “Yūnān is mentioned in Tawrāt”, “who is mentioned in Tawrāt” (Khaldūn2:168, 218, 289), “among the Isra’iliyyin and others” (MsdTnb1:150).

3.2. Definite Methods:

Earlier, I stopped on the indefinite methods used to refer to the quotations, however, now we will move to the definite methods.

Actually, also referring to the quotation as: “Ahl al-Kitāb said” or “the Jews said”, is also considered to be ambiguous. It is enough to ask who are those Ahl al-Kitāb? and from where they brought their information?

This question will become more important when we will find that what some historians said or recited from those Ahl al-Kitāb as Biblical texts, are not actually Biblical texts.

In spite of the ambiguity in specifying the term Ahl al-Kitāb and the similar terms, I chose to leave it with the definite methods, differentiating it from the passive voice method and the methods could be either true or untrue. Based on the previous, we can divide the definite methods to: people mentioned by name, Ahl al-Kitāb summing or either Jews or Christians, and I will end with the methods that came from the own experience of the historian.

3.2.1. People Mentioned by Name:

3.2.1.1. Islamic Muḥaddithiyn and Historians:

They are mentioned either by the traditional Isnād Method “Abū Ja‘far al-Razī told us that al-Rabī’ b. Anas said that it was written in al-Tawrāt: son of Adam teach free as you have been taught for free” (Sahmī:37), or were mentioned by using the term “Mūḥaqqiqūn” which means all those who knew Ḥadīth and the Fiqh “According to the scholars there are four generations between Mūsā and Isrā‘īl” (Khaldūn1:15).

Or were also mentioned as historic references but not by the traditional isnād method. We see this latter way especially with Ibn Khaldūn, where he goes back and recites from al-Ṭabarī and Ibn Ḥazm:

al-Ṭabarī said that between Shlikh and Arfakhshadh there is one father his name is Qīnan, and his name was dropped from the text of al-Tawrāt because he was a magician and called him elf deity, and Ibn Ḥazim said about the books of al-Naṣārā that between Fāligh and ‘Abir there is another father called Malkīṣādāq he is the father of Fāligh (Khaldūn2:37).

To this group, the historians did add people that started to have positions of authority since they diverted from Judaism or Christianity to

Islam “Man of Tadmūr called Abū Ya‘qūb Muslim of Banū Isrā‘īl, he read their books and earned knowledge” (Ṭabarī2:273).

3.2.1.2. *Christian Historians:*

Ibn Khaldūn mostly relies on Ibn al-‘Amīd, whom he entitles “The Historian of al-Naṣārā” (Khaldūn2 :171), he also depends on Orosius and Ibn Krayyūn as historical references to correct his ideas, or to add to what he has from them, or sometimes to criticize what they have written “And there were wars between them as we will mention, and Ibn al-‘Amīd said” (p117), “And al-Ṭabarī said and agreed with what Hurushiyush cites” (p123).

3.2.1.3. *Religious Men from Ahl al-Kitāb:*

They were rarely mentioned by their names, whereas we find the historians copying or mentioning a story or an event from the Bible, like: Yuḥanna b. Masawih, Yūnis al-Qas, or what al-Waqīdī cited about monks or pastors telling Muslims about things they like to hear, will see some of its details in the paragraph about the source of their quotations.

3.2.1.4. *Groups of Jews and Christians:*

The largest amount of the definite methods references to the source or the speaker of the quotations is connected to the groups of people as what passed with us before: Ahl al-Kitāb, Ahl al-Tawrāt, Ahl al-Injīl, al-Yahūd, al-Nasārā and other labels that hold an ambiguous meaning.

In fact, a quotation like: “It is in the saying of al-Yahūd and al-Naṣārā and they said that it is clear in their books [kutub and asfar]” (Ṭabarī1:589), is still having an ambiguity through this simple question: Who are the Jews and the Christians mentioned in this question? For that we can add this method to the first group, i.e. the indefinite method, but I preferred putting it here to differentiate it from the rest passive voice methods or claiming.

However, this question will always be attached to each quotation: Who are these Jews and Christians? This question will be more important and serious when we will find some quotations that are linked to the Jews and the Christians but they don't exist in the Bible.

Here, I am not going to attach all the texts or the page numbers, since I did mention them all while talking about "Ahl al-Kitāb", and I will be returning to them later.

3.2.2. *Personal References:*

The final method of definite quoting, and the most important between all the previous, is what is connected to the historians' personal experience with the Biblical text or with Jewish religious men or Christian pastors. In spite of the great importance of this method, it is the least found between all the previous ones.

The historians referred to this personal experience either in a direct way, i.e. they read or were acquainted in a way that has no doubts "I found in Tawrāt" (Khaldūn1:41), "I saw the epistle of Fulus which he wrote to the Greeks" (Shahrāstanī1:264), or in a less direct way where I will be tackling it in the end of the chapter.

4. Why did the Historians Quote from the Bible?

It is expected that al-Mūḥadithyyn and the Sīra writers will quote from the Bible from time to time, if their stories are related to Biblical stories. However, in our expectations, the historians were really far enough from the content of the Bible. And this is true if we understood the history in its contemporary implementations. Since nowadays we understand history as recording incidents but not reciting texts from the Bible or any other religious Book from any religion, because we consider this as the responsibility of the researchers in the different specialties of theology and religious laws. However, the understanding of history and recording it in that era differs from our understanding nowadays.

Trying to answer the question of this paragraph: Why did the historians quote from the Bible, helps us to answer another bigger question but not related to our aim in this research: How did the Islamic historians understand history in that age? Because their understanding of history will reflect on the subject and the content of their writings. And this is what I partially spotlighted in the second chapter when I recounted the methods of the historical reciting that were used by the historians I searched their books, and there we saw that at least they were classified into four methodologies:

Classes or Specialties (Tabaqat): Are the books specialized in a specific class of profession or philosophies or religions, such as Ṭabaqāt al-'Aṭibbā' and al-Milal wa al-Niḥal.

The Conquests (Futūḥat): Are the books that represented the first invasions of Muslims, and their wars outside the Arab peninsula until the establishing of their new reign.

General History (Tarikh 'Am): It includes all the historical knowledge that the historians got, from the creation till their time.

Regional or Local ('Iqlimī or Mahallī): The writers of this kind were interested in reciting the history of a region or a city.

Taking in our consideration the lack of our information in the Jāhiliyya period, we will find that the historic recording for Arab Muslims started religiously, in

other words, historical recordings was born with the born of Islam as a religious and political movement. "All the historical Islamic writings that appeared were based on a pure Islamic ground and were organized according to the Islamic Hijri Calendar" (Mustafa vol1 1983:85). For this reason it started with the Islamic invasions "The oldest historic books that combine the tradition [ḥadīth] and history are Maghazi and Sira books" (Salem 1981:54)

The most prominent are the early chroniclers as classified by Salem (p55):

In the first class of them: 'Abān b. 'Uthman b. 'Affan d. 105, 'Urwa b. al-Zubayr d. 92 and Sharḥabīl b. Sa'd 123, the men of the second class are 'Abd Allah b. Abi Bakr b. Ḥazm 135, 'Aṣim b. 'Umar b. Qatada, d. 120 and Ibn Shihāb al-Zuhrī d. 124, some of the third-class men are: Mūsā b. 'Uqba d. 141, Mūḥammad b. 'Ishāq b. Yasar d. 152 and al-Wāqīdī d. 207, all of them are from al-Madīna, home of Sūnna.

However, it developed and expanded and changed to be "General History", i.e. starts with Adam, and with some historians starts with the creation of the earth and the sun until the time of the historian himself, passing by all the knowledge about the nations, kingdoms and religions he got, for example the book of al-Mas'ūdī.

Recording history in the method of the General History will for sure pass by the Holy History in all its details. For that the historians mentioned in several ways the stories of the Old Testament's prophets, and in more general view and less concentrating the New Testament.

In fact, most of the quotations that will form the fourth chapter of this research, are taken from these general history books.

Comparing the historical material that I extracted from the history books, and that is connected to the Bible in one way or another, could be sorted into a group of general topics that is actually a basis of the content of the Islamic history as it was recounted by the historians of this research, and these essential components are:

4.1. **Genealogy** أنساب:

Genealogy is considered to be an essential historical topic in the Islamic history reciting, and is still a main theme in the Islamic thinking.

The main reason that makes studying the genealogy and essential need in the Islamic writings is the “Tribalism”.

And when the tribe changed to be group of tribes living together, and having a common religion competing against other tribes that had a huge heritage in their religion and genealogy like Jews, then Christians, whom the Muslims thought were a tribe and a religion, as well as the Zoroastrians and the Persians. This challenge and other challenges pushed the Arab Muslims to keep caring about the genealogy as a topic that they couldn't neglect in their historiography, and a huge feature to all their historical writings.

“The historical studies in its beginning distinguishes for the Arabs in having two directions, one is religious... and the second one was tribal it was the continuous of some Ayyam Stories and genealogy... because of parties, regional and tribal struggles, al-Baṣra and al- Kūfa had a special kinds of Islamic and genealogy studies” (Salem 1981:66).

Salem continues tackling the reasons that made the genealogy a lasting base and says:

The studies that was made by some genealogists about the genealogies had a great influence in the historiography, because Arabs did care about their genealogies in the Jāhiliyya, and they continued caring about them after the first invasions... And the Umayyads cared more about them and made special records, and this care emerged in the end of the Umayyad period when tribal quarrels started (p71).

And from here it became hard to count the chain of genealogists that were famous either as sources for quoting or as genealogy writers. Historians didn't give up writing the genealogies not as a paragraph in their books or as a chapter, but some of them went further and did write

special books for genealogies as al-Balādhurī did in his famous book “Ansab al-Ashraf”.

Writing the genealogy must have included the genealogy of the prophets, like writing the genealogy of the Muslim prophet and other leaders in the new society, for that the historian must have went back to the Tawrāt and the Injīl either as a resource for those genealogies, or as a topic for comparison or even to correct the genealogy that is mentioned in them.

The historians who wrote general history from those I read their books, counted several genealogies for prophets, kings and the age of most of them who are mentioned in the Bible, like the offspring of Adam till Noah, the children of Noah, Abraham and Jacob, Esau, Moses, David, Solomon and his children... etc.

(Khaldūn1:15, vol2 :8, 9, 11, 12, 14, 37, 44, 50, 52, 78, 168, 181, 218, 218, 237, 238, 289, 292, 333, 551, vol5:3, 583, 634, MsdTnb2:361, MsdMrj1:41, vol2:52, 273, Ṭabarī1:17, 44, 152, 158, 163, 166, 170, 173, 211, vol2:235, 274, Ya'qūbī1:31).

In the pages I mentioned now, you find short and long genealogies, but what makes us put them together is its specialty, i.e. separating a special paragraph to write about genealogies.

If we wanted to take into our consideration every reference about the offspring and the tribal connections, we will have to refer to all the names of the Biblical History and the History of the Romans and the Persians that were mentioned by the historians. I didn't do this, just because the purpose of this paragraph is showing one of the reasons of quoting from the Bible and not studying the genealogies. The genealogists made their researches bigger when they moved from searching the genealogy of people to know all the fathers' origins, and to all what is related to the genealogies of those, for example, “And the Arab peninsula was one kingdom ruled by one king, with one Syriac tongue, which is the first tongue the tongue of Adam” (MSdTnb1 :148).

Talking about the genealogy of Children of Israel, al-Mas'ūdī had a huge concern about the language of Abraham the head of their fathers, where al-Mas'ūdī connects their language to the passing of Abraham to the Euphrates going to Haran “He went to Ḥārān in the land of Jazīra, he passed [‘abara عَبَرَ] the Fūrāt with those who were with him to Sham, so he used the language and they called it Hebrew [‘Ibrīyya عِبْرِيَّة], so it appeared when he passed [‘abara عَبَرَ] the river” (p149), and Ibn Al-Nadīm talked about the shape of the Hebrew script (Nadīm:17), after he gave a description to the scripts of the languages he knew or heard about. The genealogists continued writing about genealogies, and started talking about the first kingdom “Some say that the first kingdom was in Babil province after the flood, it was kingdom of Nimrūd al-Jabbar and his successors, this is in Tawrāt” (MsdTnb1 :174), and about Chaldeans or Syriac (p147), the origin of the Samaritans (Ya‘qūbī1:63,64), and the origin of Bakhtanṣṣar “Nebuchadnezzar” (Khaldūn2:125,134).

I am referring to these examples because the historians connected them to texts from the Tawrāt or they thought so. In fact they stopped on all other nations, trying to know their genealogy, their origin, language, and other information that some knowledge seekers wanted to know.

I have to refer again to some books like: ‘Uyūn al-Anbā’ fī Ṭabaqāt al-‘Aṭibbā’, al-Milal wa al-Niḥal, Ta’rīkh Jurjān, Tajarib al-‘Umam wa Ta‘aqūb al-Hīmam, Kītab al-Fīhrisṭ, Fūṭūḥ al-Sham. I didn’t combine these history books to the others that mentioned the genealogies because these mentioned books aren’t general history books, but they are concerned with particular history, like the history of a region Ta’rīkh Jurjān, or are specified in one topic like Ṭabaqāt al-‘Aṭibbā’.

4.2. The Creation:

Searching in the history of the creation, or the beginning of the creation before the news of Adam and his offspring was the other topic that made

the historians go back to the Bible either for quoting or to agree with it or to criticize it.

al-Mas'ūdī, for example, talked about the creation of the angels and their layers, corresponding it with the Priesthood in the Church:

We mentioned in our previous books the belief of Naṣṣārā, that the Creator almighty in the beginning, created the closer creatures to him the as spiritual beings living and speaking to glorify him without any need from Him almighty to it, and that Almighty made them divided into minor classes one higher than the other, and the name of all those spirituals in Syriac which is the first language Ṭūgham and in Rūm language Ṭūghmatus and in Arabic Tugham, And the church for them is the Church of Heaven and the hierarchy of priesthood are the same number nine of Angels ṭūghamt (MsdTnb1:278-279).

They also talked about what they called the dark universe “And for some of them the first elements are dark and hell [maybe big hell], and they explain it as outer space and emptiness and blindness. And some Naṣṣārā prove that darkness and called it the outer darkness” (Shahrastānī1:463).

And they talked more about creating the visible things and the non-visible like the angels, in lots of details:

He said in Tawrāt in the first sīfr: the first of the creation is an essence that God almighty created, then He looked at it in fearful look, so its parts melted and became water, then a steam came out of the water like a smoke, and from it He created the heaven and appeared on the face of the water foam like sea foam He created earth from it and established it on mountains (p377).

al-Ṭabarī also cites a lot of utterances about the creation and its details (Ṭabarī1:44).

4.3. The History of the Prophets and the Children of Israel:

The historian quoted or at least read the Bible, because the general history forced them to mention the prophets, their stories and news. And

for Muslims they are plenty “All prophets are a hundred thousand and twenty four thousand. Those of them who had a oral revelation are three hundred and fifteen prophets, and all of what God almighty gave are a hundred and four books” (Nadim:25). Regardless of the source of this strange information, the Muslim historians needed the Jewish and Christian sources to fill the gaps in their information about them:

However some history of the prophets was mentioned in the Qūr'an but for its further details and the news about the other religions especially Judaism and Christianity they must have relied on the people from those religions specially the people who converted to Islam and have knowledge about their previous religion and its Books... and those forerunners they took information from we can mention Ka'b al-Aḥbar and Abd Allah b. Salam then Mūḥammad b. Ka'b al-Qaraẓi and Wahab b. Mūnabeh, and we will notice that the news of the prophets and the previous heavenly religions were known in the Arab Peninsula before Islam (Mūstafa vol1 1983:105).

So, depending on the previous, they needed to go back to the Bible and the religious men from the Jews and Christians. The historians mentioned a great number of the Biblical characters, And because of the big number of characters, the mixed information and the repetition, I divided the characters into a sequence of historical period, and collected them in groups that is similar to the sequence of the Old Testament.

4.3.1. From Adam till Noah:

Or the Patriarchs or the al-Anbia' الأنبياء “Prophets” as Muslims prefer calling them or the “First Prophets”. Referring to these Patriarchs the historians wrote, and I will mention their names by the historical sequence mentioned in the Bible:

Adam: His creation, his age, his children, and Sam's responsibility of Adam's body (Athīr1 :45, MsdMrj1:43, 35). “but people of the Book says that God took Adam and Ḥawwa' out after nine hours on Friday, and

people of the Book says that it happened in al-Sha'am in the holy land" (Ya'qūbī1: 5,17).

Abel and Cain: And the famous story of their offerings (Ṭabarī1:141, 144).

From the children and grandchildren of Adam till Noah, they mentioned:

Anosh b. Shith: (Athīr1:47)

Mahlail b. Qinan: (p48)

Idris: He is Enoch according to the Bible (p50).

Noah: With Adam, he takes the biggest amount of news, in comparison with what is mentioned about the other fathers of that age. In most of the books there are long pages about the ark, the flood and the distribution of the sons of Noah in the earth (Khaldūn1 :58, 105, vol2 :8, Athīr1:202, 57, Ṭabarī1: 183, 185, 191, Ya'qūbī1: 14, 15).

However, from the grandchildren of Noah they only mentioned:

Arfkhsd b. Sam: (Athīr1: 63, Ṭabarī1: 205)

Tobal b. Yafeth: (Athīr1: 48)

Yaqtn b. 'Amir b. Sam: (MsdMrj2 :71).

4.3.2. From Abraham till Jacob and Esau:

In this small group of the fathers, Abraham and Joseph take the biggest part of the story, then Isaac, Ishmael, Jacob, Esau and Lot, and little less references to Terah, and also the wives of Abraham and Jacob. The reciting mentioned the following topics:

Abraham: His background, his syriac origin and his marriage from Sarah and the birth of his two sons, then his marriage from Keturah, the problems of his nephew Lot and his capture in the war. (Khaldūn2 :43, 38-40, MsdTnb1 :150, Ṭabarī1 :317-319).

Tarīh: i.e. Terah, and the story of his accompany to Abraham and his death (Khaldūn2 :38-40).

Lot: his relationship with Abraham and with the people of Sodom. (Khaldūn2 :38-40,49 , MsdMrj2 :109).

Isaac and Rebekah: Their marriage and the problem with their sons. (Ṭabarī1 :317-319).

Isaac and Ishmael: Their birth, a long discussion about the topic of who is the sacrifice. (Khaldūn2 :41, 44, Ṭabarī1 :268).

Esau: His relationship with his brother, his offspring and where he lived (Khaldūn2 :47).

Jacob: His multiple marriage and his children, their descent to Egypt (Khaldūn1 :30, vol2 :92).

Joseph: And the long details that Muslims care about (Khaldūn2 :47, Ṭabarī1 :363-364).

4.3.3. Moses:

It's not an exaggeration to have special paragraph for Moses, because the reciting about him in the historic books I studied is in plenty of pages. They tell about his birth, his survival, his escaping to Egypt and his marriage, some details about his miracles in Egypt in front of Pharaoh (Khaldūn2 :26, 49, 95, 99-100, Uṣaybi'a :17, Athīr1 :121, Shahrastānī1 :123, MsdMrj1 :50, Ṭabarī1 :240, 372, 363).

Then the details about leaving Egypt and the Commandments or the Waḥy of the Tawrāt, his brother Aaron and the story of worshiping the calf, the Tabernacle or as the historians call it "Qubbat al-Zaman قبة الزمان" (Khaldūn2 :94, 95, 441-442, Ya'qūbī1 :36, 37, 41, 62, 96-98).

Phinehas, b. Eleazar: whom they call Finḥas b. Al'azeb b. Hārūn: (MsdTnb2 :342).

Al-Mas'ūdī refers to Moses, but not Prophet Moses the brother of Aaron, maybe he belongs to that period of history he calls him "Mūsā b. Mīsha b. Yūsūf b. Ya'qūb was a prophet before Mūsā b. 'Umran" (MsdMrj1 :48). And also al-Ṭabarī refers to Qarūn as "We were told that he is his cousin and he was called in al-Tawrāt al-Mūnawwar [lightening] because of his good looking" (Ṭabarī1 :444).

4.3.4. From Joshua till the Beginning of the Kingdom:

The historians continue their reciting that describes the history of the children of Israel, and at the same time they are describing the history of the prophets and their genealogy. In this stage the historians talk about the leadership of Joshua after Moses, then they talk about the death of Moses and Aaron and the leadership of Joshua, they mention some stories about his wars and the entrance of Jericho (Ṭabarī1 :442, Ya'qūbī1 :46). Then they move to describe the judges era then Eli then Ṭalūt (who is) king Saul (Khaldūn2 :101 – 106)

4.3.5. *From Saul till the Division of the Kingdom:*

Historians talk about the most important four characters of this period:

Samuel or Shamw'il: And his relationship with Ṭalūt (Khaldūn2 :107-109)

Saul or Talūt: The king, and specially the tension in his relationship with David (Khaldūn2 :107 – 110, Ṭabarī1 :475).

David: His relationship with Saul, giving the kingdom to Solomon, his marriage and especially from the wife of Uriah the Hittite, his problems with his children especially the rebel of Absalom, the Wahy on him (Khaldūn2 :110, 111, Ṭabari1 :485, Ya'qūbī1 :67).

Solomon: Whom Ibn Khaldūn assigned lots of pages talking about his majesty, the temple, his relationship with Balqīs and his death (Khaldūn2 :112-114).

4.3.6. *From the Division of the Kingdom till the Captivity:*

Only Ibn Khaldūn talks about this historic period of the children of Israel passing by nearly all the kings of this period, some of their relations and their wars with other kings (Khaldūn2 :116-124, 128-134). However al-Ya'qūbī has a short paragraph about this period too (vol1 :63).

4.3.7. *The Captivity and the Returning:*

The reciting in this period of time is mixed because of talking about other nations, the captivity and the returning takes the topic towards Sennacherib, Nebuchadnezzar they call him Bakhtanššar and his

kingdom, Cyrus they call him Kūrash and the Persian Kingdom (Khaldūn2 :126, 135, 196, 197, Athīr1 :195, Miskawayh1 :77, Msdmrj1 :61, Ṭabarī1 :534-535,589).

Talking about the captivity and the returning makes us remember Daniel and his friends, Esther and Zerubbabel (Khaldūn2 :136-37, Miskawayh1 :77, Ya'qūbī1 :66).

4.4. Christ and Christianity:

Some of the historians I searched their books wrote a lot about Christ, and the Disciples and several aspects of Christianity especially the Ecumenical Councils. al-Ya'qūbī was the only one to write plenty of pages quoting from the Gospels directly and like him Ibn Khaldūn but didn't quote directly like al-Ya'qūbī.

4.4.1. Christ “*Masiḥ* مسيح”:

In Arabic there are two names or pronunciations for Jesus, one used by Arab Christians which is Yasu' يسوع , often derived from the Syriac Yashu' يَشُوع . The other one used by Arab Muslim which is 'Īsā عيسى . Recently, some missionaries tried adopt 'Isa instead of Yasu' in the New Testament and some of their booklets in some Arab countries, but it was unacceptable to many Christians.

The texts that talk about the relation between Christ and the Bible, included most of the important steps in the life of Jesus: the Good News, the birth, some of the steps in his ministry, his miracles, crucifixion and resurrection, with a special stoppage to determine the origin of the name “Naṣrānīya” (Khaldūn2 :158, 169-173, 251-252, Shahrastānī1 :264-265, MsdTnb1 :222-224, Msdmrj1 :64, vol2 :172, 255, Ṭabarī1 :602-603, 605, 585). Ibn Al-Athīr (vol1 :195) adds a reference to the prophecy of the prophet Isaiah about Jesus. And a story about John the Baptist and King Herod (Ṭabarī1 :590).

4.4.2. The Disciples “*Ḥawāriyyūn* حواريون”:

All their names were mentioned, some of their news and some efforts to find their genealogy, differentiating between them and the Seventy, and the position of the Gospel writers between those, the persecution they faced, and they also mentioned Paul (Khaldūn2 :175, MsdTnb1 :225, 274, MsdMrj1 :168, 312-313).

The major Patriarchates were also mentioned relating them with the Disciples who founded them after they were spread in the world. (Khaldūn2 :174-175).

4.4.3. *The Ecumenical Councils and the Doctrinal Discussions:*

All of Ibn Khaldūn, al-Shahrasānī and al-Ya'qūbī included several pages describing the details, the sequence or the content of the discussions that is related to the Ecumenical Councils, and some results and conflicts that was a result of it (Khaldūn2 :176-180, Shahrastānī1 :266-271, Ya'qūbī1 :153-157).

4.4.4. *Texts from the Bible:*

I include this paragraph to talk about the references of the Bible, particularly the gospels that was listed by al-Ya'qūbī talking about the life of Jesus and his Disciples, that I will retell them all in the next chapter. (Ya'qūbī1 :37-55, 71-80, 169,172).

4.5. Describing the Bible and Some Texts:

The other reason that made the historians we are searching their books go back to the Bible, is describing the Tawrāt and the Injīl, its contents, the wahy , translating the Tawrāt and the Septuagint, from this place they mentioned the Bible Books. (Khaldūn2 :138, 251-252, Shahrastānī1 :248-251, 253-255, Sahmī :37, 175, 200, 351, Nadīm :25-26, MsdtNB1 :310, Ya'qūbī1 :66, vol2 :34).

4.6. The Opinion of Jews and Christians in some Biblical Texts:

The historians went back to the Tawrāt texts to recite the opinion of somebody, or the content of a conversation between two people or two groups, as in the following:

Ibn Abi Uṣaybi'a recorded the opinion of Jūrjis b. Jibrāīl and Yuḥanna the doctor on the topic of multiple marriage, where the two opinions refer to the Injīl's opinion about this: "for we Naṣārā do not marry more than one woman; as long as she is alive, we must not marry another" (Uṣaybi'a :185), and a similar story about Yuḥanna the physician (p248), And the same with Ḥunayn b. 'Ishāq when writing about him defending himself in front of his colleagues who were against him connecting it with jealousy like Cain and Abel "Whoever professes a religion knows that the first envious person on earth was Qābīl [Cain], he killed his brother Hābīl [Abel] when God rejected his offering, in favor Hābīl's offering" (p265).

al-Mas'ūdī records a conversation between a Coptic scientist and Aḥmad b. Ṭulun in his assembly about the trinity and the base of the Christian faith, and a Jewish man also participated in this conversation. (MsdMrj1 :353).

4.7. Utterances about the Prophet of Muslims:

If we compare the amount of what did the Muslim historians record in their books about the Jews and the Christians, and what they wrote about Islam, its prophet in relation with what they think Biblical references about him, the percentage will be uneven, the reason might be that those historians are basically Muḥaddithyyūn or Sira and Tradition writers, so they wrote a lot about these topics: Al-Mas'ūdī wrote "al-Tawḥīd", al-Ṭabarī wrote "Jamil al-Bayan 'An Ta'wīl al-Qur'ān".

Trying to prove the prophecy of the Muslim's prophet from the Bible was through some statements claimed to be said by some important Christian figures. We can see Heraclius replying the call of the Muslims' prophet:

Hiraqil [Heraclius] wrote: to Aḥmad the messenger of God whom 'Isā preached about him, from the Caesar of al-Rūm, I took your letter from your messenger, and I confess that you are the messenger of God and we find you in the Injīl where 'Isā b. Maryam preached us about you, and I called the Rūm to believe in you but they refused (Ya'qūbi2:78).

And another great pastor with a great knowledge about the Christian religion as al-Waqīdī (vol1:13) describes him says “according to our knowledge we find that any man of his nation does good deeds it will be counted to him as ten good deeds, and if he does one evil deed it will be written to him one only... that God ordered his nation to pray upon him”, and this pastor – who is he really? - continues these statements that recounts that all the Islam’s faith is written in the Bible and the Christian Sciences! al-Waqīdī continues in this topic and comes to write that 'Umar b. al-Khaṭṭab is mentioned and described in the Bible as the Patriarch of Jerusalem told him “he shouted and said with loud voice; swear God this is the one we have details about him in our books and the one who will conquest [fatih] our land on his hands” (vol2 :266-267).

The dependence of the Muslim historians on the genealogy as an important topic in the historical recording, and their understanding that the general history is a recount from the creation, made passing by the Bible, the history of the Jews and the Christians a very important thing, without forgetting that Judaism and Christianity are nearly the only two main roots that Islam was raised between them socially, traditionally and religiously, the thing that made stopping by them as a history and a religion a thing that can't be avoided.

5. From where they Brought their Quotations?

With this question: From where they brought their Biblical quotations? We arrive to the fifth and final paragraph of this chapter, that had one aim, to form the picture of the relationship of those historians with the Bible, Judaism and Christianity. Therefore the way they thought about Judaism and Christianity and their books. The thing that will make it easier to classify those Biblical quotations or what is recorded from Christians that relates to the Bible, so we can give those quotations a fair or true judgment.

What we went through in this chapter, is that we were introduced to the names and titles that Jews and Christians were known by, the names and titles that were used to introduce them, the way they referred to the quotations the thing that reflects its importance or credibility. Then we counted the reasons that made them quote and used texts from the Bible.

Now we will try to determine the means that helped them get those quotations. Going through and classifying the ways they used to refer to their quotations or the referring to stories and teachings from the Tawrāt and Injīl, makes us find four sources of these quotations:

5.1. Naql “Transmission” or the Islamic Sources:

One of the biggest sources of non-Islamic and Biblical information is the stories that were transmitted Naql نقل from one to another. Naql in Islam accompanied with Isnād إسناد which is like chain of authorities in confirming the story. After one century of Islam, Isnād started to be very important to confirm the stories or to give authority to the teachings. It was an important pillar for most of the historians in confirming the news or denying it. Most of the historians relied on isnād for at least two reasons: the first is that lots of them worked in the Islamic sciences like fiqh or ḥadīth that depend in a way on another on isnād, the second is because it might be the most famous or the only way that was known before the Muslim writers in that age.

Some researchers consider that stop using isnād for some historians, is an indicator for an important changing in the historical writings for the Muslim historians, and this is what Shaker Mūsṭafa (vol2 1983:378) talked about:

we can record several developments in the historical reciting: first dropping the isnād as citing and as a documentary value which means that long list of narrators preceding the stories returning it from a teller to another did lost its function and extinct... and if Al-Ṭabarī was the last user of isnād, al-Mas'ūdī that came straight after him and died 36 years later is considered to be a representative to the non-isnād historical method.

But the main problem isn't in isnād and keeping a track of the narrators, but, it is in the reality of the knowledge of those narrators “نَقَلَ” in the events, stories and Books.

For that we have to ask: who are those narrators? From where did they bring their information? The historical researchers answer us about those narrators and their narrations, in a way that makes it looks so negative, because we will come to know that most of those citations were indirect, I mean they were without a direct contact with the Bible or one of its believers:

However some history of the prophets was mentioned in the Qūr'an but for its further details and the news about the other religions especially Judaism and Christianity they must have relied on the people from those religions especially the people who converted to Islam and have knowledge about their previous religion and its Books... and those forerunners they took information from we can mention Ka'b al-Aḥbar and Abd Allah b. Salam then Mūḥammad b. Ka'b al-Qarazi and Wahab b. Mūnabeh, and we will notice that the news of the prophets and the previous heavenly religions were known in the Arab Peninsula before Islam (Mūsṭafa vol1 1983:105).

In this quotation, Shaker Mustafa assures that the first writers fully depended on two sources, although I do consider them one source. The first, those of Ahl al-Kitab who became Muslims, considering themselves or maybe the others

considered them as “having knowledge about their previous religion and Books”, the second is the general “common” knowledge about the religions before Islam! I don’t ignore his shy reference to “the people of those religions”, but in fact I can’t find it that much in the writings of those historians. He again reverses his ideas and reduces the importance of those sources when he describes the school of Yemen some pages later saying:

What is sad is that this school from its beginnings with Ka'b al-Aḥbar adopted the novelist and legendary method... this school can be represented by: Ka'b al-Aḥbar d. 35... Daḡfal b. Ḥaṇṣala al-Sadūsī al-Shibanī... Ibn Mafragh al-Himyari Abū Othman Yazīd b. Rabi'a b. Mafragh d. 69... 'Ubaid b. Shari'a al-Jarhrami who died in the reign of Caliph 'Abd al-Malik b. Marwan... Mūḥammad b. Ka'b al-Qaraḏi d. 108 or 117... Wahab b. Munbih al-Dhammarī al-Yamani born in 34 and dead approximately 114 (p135-136).

If this is the opinion of a contemporary researcher, let's go back to check an opinion of a researcher from that age to see what he says about the capabilities of those narrators.

Ibn al-Nadīm tells about a famous narrator “Naqil نقال” called 'Awana, and the story is recited from another important narrator called Hisham al-Kalbiya:

'Awana b. al-Ḥakam b. 'Ayaḏ b. Wizr b. 'Abd al-Ḥarith al-Kalbi known as Abū al-Ḥakam one of Kufa scholars have great knowledge in poetry and genealogy eloquent and blind. 'Awana said as Hisham b. al-Kalbi records from him, saying: 'Utba b. al-Nahhash said in his sermon: what is the best thing that God Almighty said in His Book [Qur'an]? It is: No living will stay far from death, but the face of the blessed creator [this is a part of poem]. I said: God almighty does not said this in his book, but it is 'Udaī b. Zaid, then he said: I swear God I thought it was from the Book of God, any ways it is a nice verse, then he left the pulpit (Nadīm :103).

Although the story has a funny part, but this funny part disappears when we know that it is because of a mistake in mixing between the Book of God and a poets' poem!

Ibn al-Nadīm continues giving his opinion or the opinion of his generation in some narrators “Sīra writer Abū ‘Abd Allah Mūḥammad b. Ishāq b. Yasar his way is not accepted... he used to bring news from Yahūd an Naṣārā and he called them in his books people of the first knowledge” (p105).

If we agreed that the text of the Qūr’an is tanzīl, then from where did all prophets’ stories before Islam come? And how come they can not depend on the Biblical texts in the Tawrāt and Injīl, while with full confidence they accept Aban b. ‘Uthman, ‘Urwa b. al-Zubair and Sharḥabil b. Sa‘īd as true narrators?

And when we know that most of the references to the Jews in the Islamic history books are about the genealogy of Jews, we will get surprised that some narrators in the second century of hijra like Mūḥammad b. al-Sa‘ib al-Kalbi d. 146, Hisham b. Mūḥammad b. Sa‘ib al-Kalbi d. 204 or Abū al-Yaqẓan d.190, know about the Tawrāt more than the Jews themselves and even more than the Tawrāt! Is not it strange that those narrators know the genealogy of Arabs in all its fantasies, and know the genealogy of the Jews, Persians, Sabeans and the Romans and sometimes correct their genealogy? All this is in addition to what we found about Ka‘b al-Aḥbar, ‘Udaī b. Zaid and ‘Utaba b. al-Nahhas al-‘Ajli!

And when we will look at this topic from this point of view we will find some more weird things:

Ibn Khaldūn who recites a lot from Ibn Ḥazm and al-Ṭabarī, corrects some of those genealogies saying:

al-Ṭabarī said that between Shlikh and Arfakhshadh there is one father his name is Qīnan, and his name was dropped from the text of al-Tawrāt because he was a magician and called him elf deity, and Ibn Ḥazim said about the books of al-Naṣārā that between Fāligh and ‘Abir there is another father called Malkīṣādāq he is the father of Fāligh (Khaldūn2:37).

And this is really strange! Since Ibn Khaldūn doesn’t only rely on Ibn Ḥazm and al-Ṭabarī as reliable sources, he also corrects what is written in the Tawrāt itself. In fact this raises more than one important questions, the most important is: What is the “methodology” they used to refer to the quotation? And the

answer is clear from the text I recited: referring to a Muslim writer to correct a Biblical text!

And we will find Ibn Khaldūn going back several times to al-Ṭabarī (vol2:103,123, 129, 130), in other times he depends on what he calls “investigators” “According to the scholars [investigators, Muḥaqqiqūn] there are four generations between Mūsā and Isrā’īl” (vol1:15), and it would be hard to know their identity, mostly they are those narrators that we have just mentioned. Anyways Ibn Khaldūn does not hide his research methodology, and as presented in his book leads his age, where he describes it saying:

Depending on what is true of it, as it existed in the book of al-Ṭabarī and al-Mas’ūdī comparing it with what the one of Ḥama of Banū Ayyūb in his history about book of rulers and kings of the Isrā’īliyyat, and what is recorded by Hurushiyush [Orosius] the Rūm Historian in his book which was translated to al-ḥakam al-Mūstaṣir of Banū Umayyā judge of al-Naṣṣārā and their translator in Qurṭuba and Qasim b. ‘Isbagh (Khaldūn2:101).

The distinctive thing in this methodology is dismissing the Bible from the sources of information even for al-Ṭabarī or Orosius and others, without forgetting that it is an “inspired” Book.

However, al-Sahmī the writer of Tarīkh Jurjān, although he died in 1036, he did use the Isnād methodology in its long and repeating form, on contrary with what Shaker Mustafa said in the previous quotation. And for him, to get a text from Tawrāt, nevertheless its true or false, all his narrators are Muslim writers, probably the first one read a text from the Bible, or maybe he didn’t he might heard it in an entertainment night “abū Ja’far al-Razī told us that al-Rabī’ b. Anas said that it was written in al-Tawrāt: son of Adam teaches free as you have been taught for free” (Sahmī:37), and also “Sa’d told us that Sūfyan said that ‘Īsā b. Maryam used to say: home of wisdom is in the hearts of the humble not in the hearts of the proud” (p175), and similarly in (p199, 351), and in the same way we find in (Khaldūn2:39, Athīr1:71, MsdMrj2 :71, Ṭabarī1 :444, vol2:273).

In fact it is a long chain of examples, I did not write them all because we do not need them for this research.

5.2. Ahl al-Kitāb:

The historians' second source for the Biblical references and quotes is Ahl al-Kitāb, and this means as we mentioned previously the Jews and the Christians. In the 3rd paragraph of this chapter I pointed to them under the title "definite methods", and in this reference I didn't mean the possibility of defining the source, but differing it from the passive and claiming method.

5.2.1. Ahl al-Kitāb in General:

The second source of quotations whence quantity is Ahl al-Kitāb, and they were mentioned either in this title or in others as we saw before like: Yahūd, Naṣārā, Ahl al-Tawrāt, Ahl al-Injīl. In fact we can only consider this source as an ambiguous, notice these examples attaching it with the question: Who is the source? "Some people of the Book said", or "People of the Book said" (Athīrī1 :58, 121, Ṭabarī1:317), "Some of the Jews said" (Uṣaybi'a:7), or "Christian people proof" (Shahrastānī1:463).

In fact, this question doesn't have an answer! Since no one can determine what is the meaning of this ambiguous word "the people said"? A lot of similar statements belong to this form, they differ in the shape, however, their meanings and what they refer to is the same. They don't differ at all from the first ambiguity, because the historians used: "a group of them said" (Shahrastānī1 :262), "He said: how I do not know him?" (Waqīdī2 :13), and the reference here is for an unknown monks that al-Waqīdī recite from them from time to time.

Using these ambiguous sources, that throw the responsibility on an anonymous that we can not know its form, makes us take into our consideration at least two things: the first is that the Bible itself, Tawrāt and Injīl, didn't mean and didn't have any sense for those historians that mostly quoted from ambiguous sources, and maybe unreal ones. And the second is that they didn't read the

Bible, or didn't check its texts, otherwise why would they need ambiguous sources like these? Although the quotations of some of the historians indicate that they are acquainted in a way or another with the Bible personally, as we will see in the end of this paragraph and the coming chapter.

This mode and others of the reference to the source of the quotation can be located in several places like: (Athīr1 :47, 48, 59, Shahrastānī1:262, 263, 266, 271, Miskawayh1:77, Nadīm:17, 105, MsdTnb1:48, 225, 278 ,279, vol2:342, MsdMrj1:35, 43 vol2 :168, 172, 255, 273, 312, Ṭabarī1:17, 44, 163, 164, 166, 170, 172, 173, 191, 211, 240, 336, 363, 441, 444, 589, 605, vol2 :274).

5.2.2. *Ahl al-Kitāb by Name:*

Except the Christian historians that I will mention in the next passage, we can only find between the thousands of pages I read some quotations from sources that the historians mention their names, or refer to real characters that really exist, and they are:

"A virtuous Jew man", the same when Ibn al-Nadīm asked the virtuous Pastor about the Bible (Nadīm:17, 25, 26).

Group of Christians who were sitting with Abū 'Abbas, it seems that it was kind of usual meetings with some religious discussions between Christians and Muslims (Ṭabarī1:372).

Or what Ibn Abū Uṣaybi'a told about Ḥunain b. Masawayh, when his fellow Christians blamed his polygamy, as we saw before the opinion of Jurjis (Uṣaybi'a:185, 248).

Or the definition of jealousy by Ḥunain b. 'Ishāq, and referring to a Biblical story in this field (p265).

The reference of reciting from a monk or a pastor or a religious Jewish man, would have a real importance when the purpose of the reciting is to confirm an Islamic teaching that is still not accepted from most of the Christians. And in the following example we find Abdulla b. Ja'far asking a monk "'Abd Allah b. Ja'far said to the monk: do you know Rasūl Allah [messenger of God]? He replied: how I do not know him, and his name was written in Tawrāt and Injīl and Zabūr"

(Waqīdī2 :13). One of the most strange stories that is written by al-Waqīdī is about the opinion of the patriarch of Jerusalem in 'Umar b. al-Khaṭṭab "If he is our man whom we have his description in the Injīl we will come to him and take from him the peace agreement and his dhimma" (Waqīdī2 :266).

Since I am talking about Ahl al-Kitāb from Jews and Christians, we will leave the question about the presence of the Bible, and will ask about the Jews and the Christians that were friends with the Muslims, or even worked together? Where are the Christians that were in high levels in the palaces and with the Caliphs? Or they are the source that is not considered to be taken as a source for a quotation or for answering a question?

5.3. Historians from Ahl al-Kitāb:

The third source of the historians' Biblical information, stories and quotation was the historians of Ahl al-Kitāb. Ibn Khaldūn is the most famous in this, because we find him referring to more than one historian and for several times, specially Ibn al-'Amīd, the most famous from those historians or resources:

Ibn al-'Amīd: is Jirjīs al-Makin, d. 1273, Ibn Khaldūn's relationship with him is strong "Ibn Khaldun derived an abundance of information from Ibn al-Amid concerning the history of the Persians, the Greeks, the Romans, the Byzantines, and post-Biblical Judaism and Christianity and quoted him most extensively and frequently" (Fishel 1967:117). Ibn khaldūn recites from Ibn al-'Amīd a lot and calls him "the historian of Christianity" (vol2:171).

Orosius: A Latin Christian historian, goes back to the 5th century, Fisher gathers his news and his book that is called "The History of Rome" and says:

The first continuous history of the world from a Christian point of view, was translated into Arabic in the tenth century, thus enabling Ibn Khaldūn to use it... The frequency of Ibn Khaldun's quotation from Orosius 'whom he spelled Hurushiyush or Hirushush' indicated how indispensable this Western Christian source was for his investigation of the non-Islamic world (Fishel:1967:17-18).

Ibn Krayyūn: is Yūsef b. Krayyūn. Ibn Khaldūn got to know him when he lived in Egypt “This source abundantly quoted as we shall see, served him as we shall see, served him as a major guide for his outline of the post-Biblical history and for the Roman-Jewish wars until the destruction of the second temple by Titus” (Fishel 1967:119). His name is repeated several times in the history of Ibn Khaldūn.

5.4. Personal Experiences:

With this source we come to the pinnacle of all the sources used by the historians to get their news about the Bible. Maybe it's the pinnacle for us in this era that we are concerned about the personal honest, credible searching for the information for citing it.

I called it personal experiences meaning it is the personal contact of the historian with the Bible, that we can find with only some of the historians I went through their books like: al-Shahrastānī, Ibn Khaldūn, al-Ya'qūbi and al-Mas'ūdī. And it is not plenty in comparing with the quantity of the references to the Bible, or talking about the stories in it or quoting texts from it.

This personal contact occurs with the verbs or the terms that indicate a personal act like “I found”, “I saw”, “I read” and others. The following are some texts that show a link between the historian and the Biblical text:

I found: “I found in Tawrāt” (MsdMrj1 :41).

I saw: “I saw the epistle of Paul which he wrote to Greeks” (Shahrastānī1 :264).

I cited: “this genealogy I cited it from the Gospel of Matthew” (Khaldūn2 :168).

Then we find other group of quotations that don't start with the previous verbs “I read, I cited”, but the sequence of the story shows a direct contact with the Biblical text, as if the citing is continuous, we can see this more clearly with Ibn Khaldūn (vol2 :11) “this way he was mentioned in Tawrāt... but there is no record for Qīnan in Tawrāt”, “And in Tawrāt 'Abir had two sons”, “Tawrāt mentioned three sons of him”, “This is the text of al-Tawrāt”.

But to be fair, I do not mean that these are the only times that Ibn Khaldūn cites a text from the Bible, but as we will see in the next chapter, there are plenty of long texts, and many others that I will not stop. In this research, because the way of citing it is ambiguous, we can't be sure if the historian is writing or describing a text, or citing from other historians or narrators that he used to go back to.

However, the texts of al-Shahrastānī are clearer about the contact with the Bible and citing from it, as in the following:

"what is strange that he copied from the Gospels that the Lord almighty said: You are the begotten son" (vol1:264).

"the end of Matta Gospel includes", "the beginning of Yuḥanna Gospel" (p265).

"In Tawrāt it says about Mūsā" p123).

"What is strange that Tawrāt tells that" (p253).

"It contains in Tawrāt that God", "The Tawrāt expressed the rise of", "al-Masīḥ said in the Gospel" (p254).

"In Tawrāt regulations: obvious and general political regulations, and in Injīl inner special political regulations... in Tawrāt general and special regulations" (p255).

"Tawrāt tells about al-Mshīḥa [Messias] in many places... and it tells about Farqlīṭ [Comforter]" (p257).

"is the bright planet which was mentioned in Tawrāt" (p261).

"He said in Tawrāt in the first sīfr" (p377).

al-Ya'qūbī for sure did have a direct and personal connection with the text of the Bible and especially the Gospels as we will see in plenty of long full pages of direct quoting from the Gospels. And he goes further more than quoting, to comparing the incidents. So he mentions what the Gospels say about the birth of Jesus Christ, and what agrees and disagrees between the Gospels in the crucifixion and resurrection.

From this side, al-Ya'qūbī is unique between all the other historians with his early attempt in writing history, the 10th century, his link with the Bible is clearer,

braver and less criticizing than others from his age or little bit after his like al-Ṭabarī, al-Mas'ūdī and Miskawayh, and others that are far more from him like Ibn al-Athīr that goes back to the 12th century and Ibn Khaldūn that goes to the 14th century!

In this chapter we found that the historians I studied their books, knew Christianity on two levels: from their Christian neighborhoods, in the cities that Christians were found in, in the time of the historian, or from the Bible directly which is infrequent, or through a middle man and this is more frequent.

Their knowledge that came from the neighborhood, we found that they knew that different schools of Christianity and in less amounts Jews. So they cared about the titles of the religious men, they defined the titles, but it doesn't seem that they understood enough the position of those titles.

And their knowledge that came from the Bible itself: we saw that they knew the Bible generally, and gave it several titles, some of them knew more details about the Bible, or somehow cared about those details.

But it is important to insure two important things relating to the Muslim historians and the Bible:

The first is that they didn't take it in their consideration as an inspired book from God, although they considered it as wahy, or at least few of them did consider it wahy. The way they dealt with it and its details, and the ways they used to get closer to it refers that it took a lower rank for them in comparing with the other sources.

The second is the reason of using the Bible: It's importance for the one who is searching for the Bible text in the historians' books to notice the reasons that made those historians use the Bible. Because as we saw, the historical reason was the main reason for them, it is the historical information that was their aim and not the divine information, and not the commandments from God, although it is wahy, at least from a theoretical point of view.

CHAPTER IV

CLASSIFYING THE RESEARCH MATERIAL

Contents of the Second Chapter

- The Difficulty of the Research
 - The Way of Sorting and Classifying
- 1 Texts that are Attributed to the Bible but actually they are not**
 - 1.1 Texts About the Prophet of Islam
 - 1.2 Events and Characters from the Old Testament
 - 1.2.1 The Creation Events
 - 1.2.2 The First Twins
 - 1.2.3 The First Languages
 - 1.2.4 Ages and Genealogies
 - 1.3 Events and Characters from the New Testament
 - 1.4 Events and Characters that are Attributed to the Bible
 - 2 Texts that are Similar to Biblical Texts**
 - 2.1 Events and Characters from the Old Testament
 - 2.1.1 The Creation Events
 - 2.1.2 The Fathers Period
 - 2.1.3 From Moses to the Judges
 - 2.1.4 The Kingdom and the Captivity
 - 2.2 Events and Characters from the New Testament
 - 2.2.1 Records Related to Jesus
 - 2.2.1.1 The Texts of al-Tabarī
 - 2.2.1.2 The Texts of al-Mas'ūdī
 - 2.2.1.3 The Texts of al-Shahrastānī
 - 2.2.1.4 The Texts of al-Ya'qūbī
 - 2.2.2 Texts Related to the Apostles and the Disciples
 - 2.2.3 Text Related to Sayings and Texts from the New Testament
 - 2.3 Ibn Khaldūn's Texts
 - 3 Texts that are Harmonized with the Biblical Texts**
 - 3.1 The Method of Gathering and Presenting
 - 3.2 Samples of the Harmonized Texts

In this chapter, I come to the second important step in the research of the Bible and its texts in the historical books that is considered the source of this research.

After I stopped in the previous chapter on what is related to the Bible as a name, content, ways of referring to the quotations from the Bible and reasons of quoting, the chapter ended by trying to find the sources that they used to get the Biblical texts that they cited in their books. All this was after a long paragraph about Ahl al-Kitāb and the quantity and shape of the relation between them and the historians.

In this chapter I continue the second important step in determining and describing the Bible for those historians, through gathering and classifying all those texts I found in their books.

In this introduction I expose two important introductory elements before gathering and classifying the texts, they are:

- **The Difficulty of the Research:**

The procedure of gathering and classifying those references and quotations has several difficulties, and we might not be able to find solutions that help us presenting and understanding it. From these difficulties:

- The huge variances between the quantity of the texts I found, while in Ta'rikh Jurjān I only found three sentences, one of them is repeated twice which means that they are two sentences, in Ibn Khaldūn book I found between /20-25/ pages that contain extensive and sequential reporting of Biblical events as they occurred in their historical locations.
- The unclearness in the beginning and the end of a lot of the quotations relatively to the sequence of those quotations. The ancient historians differ from us in being literal in quoting, and in sorting them clearly with the sequence we understand and use today in the

methodologies of scientific researching. This mixture between referring to an event, a story or a text appears clearly in al-Ṭabarī and Ibn Khaldūn.

- The unclearness of the source of the quotation, sometimes the source is a Muslim narrator copying a statement from the Tawrāt, from a Christian or a former Christian that converted to Islam, from a Christian historian that is reciting from the Bible or maybe from the Jews and Christian traditions. For example, Ibn Khaldūn continues retailing a group of historical events that have the same sequence of the Bible, and although this reciting is spread on over than a page, the reference to the source is not found, and the matter goes more ambiguous when he stops reciting to say that al-Ṭabarī or Ibn al-'Amīd recited the same details too. This thing makes it close to the impossibility to know if the source is really the Bible or another external source.
- The similarity between a lot of the Bible or tradition stories of the Jews and Christians with the Muslims' stories. The thing that makes searching for the Biblical text more difficult. My aim here isn't the content of the Jewish and Christian tradition in relating to the Bible, and also my aim isn't finding the source that gave the Muslims the Biblical stories and the way they dealt with it. From this point I avoided all the common stories, or that were narrated by a non-Christian person without referring to the Bible.

- **The Way of Sorting and Classifying:**

I sorted the stories or the texts and even the small references that are attributed to the Bible into three types:

- Texts that are attributed to the Bible but actually they are not: and it is all references to stories and even texts that are mentioned by the historian as if they are from the Bible, but actually they are not. Finding these kinds of texts confirms two things: the first is the

rareness of the contact between the historians and the Bible even though they claim the opposite, and the second is not considering the Bible as an important source especially the Old Testament.

- Texts that are similar to the Biblical texts: and it is all the texts that contain precisely or in details the events, situations, or the Biblical texts, but the way of the reciting doesn't allow us to compare this text with the Bible, neither in a pure literal way nor less literally, but the reference to the text or the story from the Bible is true, and this is the first problem with these texts. The second problem with these kinds of texts is that they are mixed with other events or details that are not related to the Bible. For example, the researcher can read several pages for al-Ṭabari writing about stories from the Bible, but: not in a literally way, and without mentioning a direct quotation from the Bible, and it becomes more confusing adding some sources from here and there in addition to the sequence of the reciting he is using. However, this thing doesn't allow us to consider these texts as Biblical references, but at the same time we can not do the opposite. From these reasons I considered these texts to be similar to the Biblical text, so it is not dissimilar from one side and from the other it is not harmonize as the text will find in third type.
- Texts that are harmonized with the Biblical texts: it is all the texts that look like the Biblical texts without any additions or coloration like the previous type.

1. Texts that are Attributed to the Bible but Actually they are not:

In this group, I collected all the texts that were referred to be from the Bible, regardless of the way of this referring. In the previous chapter we found out that the historians relied on several sources to their news, and the same is for the news that they cited as Biblical, but actually it is not.

Here I place all these references regardless of the source, some are defined Islamic sources, some are from a forerunner historian, some are from what appears to be the historians' personal experience or what is attributed to the Bible in an ambiguous way. And they might also have got it from some Jews from what they got of Jewish tradition or folk and the same from Christians. The main point of this paragraph is whether the texts exist in the Bible or not.

I did not mention the texts that talk about counting the years and the periods like

And Yahūd claimed that all what they have is written in the Tawrāt which is from time from the creation of Adam to Hijra time, and that in Tawrāt which is in their hands today records four thousand and six hundred and forty two years. And they record that in details, the birth and death of each man and each prophet from the time of Adam to the immigration of our prophet Muḥammad p.b.u.h, and I will rerecord their details by God willing and other details described by the scholars of people of the Books (Ṭabarī1 :17).

And there are plenty of these, gathering in them the years from a person to another or from an event to another. It is not that the calculation of these years is wrong, it is only because I did not find enough link between these texts and the Bible.

This group includes unequal sized texts, from most of the books I read except, 'Uyūn al-Anbā', Tajarib al-'Umam, Ta'riḫ Jurjān and al-Fihrist.

I collected all the texts and classified them according to their topic in a sequence that agrees with the historical sequence of the Biblical stories, and I attached every text with a comment explaining what concerns the quotation.

1.1 Texts about the Prophet of Islam:

It is not plenty, in comparing with the texts that they claim are existing in the Bible, or even those texts that are harmonized with the Biblical text. And it is not plenty, in comparing with the big claim spread between Muslims, that the Bible includes texts about their prophet.

Athr1 :195 When ʿidqiyya ruled God almighty send him Shi'ia, who proclaim the news of 'Isā and Muḥammad p.b.u.h.
 Shahr1 :254 these words prove the prophecy of al-Masīḥ p.b.u.h. and the Chosen [Muḥammad] p.b.u.h.

The two texts suggest prophecies about Muhammad in the Bible. While the first one only refers that Isaiah talks about both Jesus and Muhammad, in the second al-Shahrastānī goes further to interpret (Dt 33:2) “He said, “The LORD came from Sinai, and dawned from Se'ir upon us; he shone forth from Mount Paran, he came from the ten thousands of holy ones, with flaming fire at his right hand”. Assuring that it is a prophecy about both Jesus and Muhammad. We will come back to this text of Shahrastānī later while talking about the texts that harmonize with the Biblical texts.

Wqd1 :13 The pastor said: according to our knowledge we find that any man of his nation does good deeds it will be counted to him as ten good deeds, and if he does one evil deed it will be written to him one only... the pastor said: we find in our Book that God ordered his nation to pray upon him
 Wqd2 :13 'Abd Allah b. Ja'far said to the monk: do you know Rasūl Allah [messenger of God]? He replied: how I do not know him, and his name was written in Tawrāt and Injīl and Zabūr. He is the owner of the red camel and the famous sword. Then 'Abd Allah b. Ja'far said: why you do not believe in him and accept him? He rose his hand to heaven and said: till the will of the owner [creator] of this land comes
 Wqd2 :266 If he is our man whom we have his description in the Injīl

we will come to him and took from him the peace agreement and his dhimma

al-Waqīdī, who we found in several places exaggerating in his negative speeches about Nāsara and exaggerating in the knowledge of the Muslims, we find him in these three texts ensuring through assumed religious men or Christian scholars that the Muslims' prophet and all what is known about him is written in the Christians' books:

In (vol1 :13) one pastor "Qasis" was sent by Heraclius, inquiring about the prophet of Muslims, and according to al-Waqīdī, this pastor was asking about certain characteristics and the Pillars of Islam, which are signs mentioned in his books "Bible", so Rabī'a, the speaker before Muslims, insures that all what he asked about are true about the prophet and in Islamic religion.

In (vol2 :13) recites from an assumed monk that his name and even the colour of his camel is written in the Bible.

In (vol2 :266) it is the text that I used several times before, where the exaggerations of al-Waqīdī increases and recites from the Patriarch of Jerusalem that 'Umar b. al-Khaṭab himself is mentioned in the Bible!

1.2 Events and Characters from the Old Testament:

1.2.1 The Creation Events:

- | | |
|----------------|--|
| Ṭbr1 :44 | People of Tawrāt said that God began the creation on Sunday, and people of Injīl said God began the creation on Monday, and we Muslims say according to what we have from the messenger of God p.b.u.h that God started the creation on Saturday |
| Shahr1:
377 | He said in Tawrāt in the first sīfr: the first of the creation is an essence that God almighty created, then He looked at it in fearful look, so its parts melted and became water, then a steam came out of the water like a smoke so he create from it the heaven and appeared on the face of the water foam like sea foam He create earth from it and established it on mountains |

Lots of strange information was mentioned by the historians about the details of the creation, but I chose these two texts that are referred to the Tawrāt and Ahl al-Kitāb. The first is talking about the day that God started the creation, and the different opinions between the Jews, Christians and Muslims. And the second is about what God created first and its transformation.

1.2.2 The First Twins:

- MsdMrj1 :35 People of the Book mentioned that Adam let the sister of Hābīl marry Qāyn and the sister of Qāyn to Hābīl, so he separated between the two twins, which was the rule for Adam p.b.u.h.
- Ṭbr1 :152 When Adam p.b.u.h was hundred thirty years, which means after five years of the death of Hābīl, Ḥawwa' gave birth to his son Shīth, and people of the Tawrāt said that Shīth was without a twin, and Shīth for them means gift of God, and this means that he is the successor of Hābīl

The two texts talk about the belief that Adam and Eve in the beginning used to give birth for twins only. The twins were a male and a female. And they married by switching the twins. These beliefs are connected with two texts claiming to be from Ahl al-Tawrāt, however all their details have nothing to do with the Tawrāt: neither form the idea of the twins, nor from the relation between the killing of Cain to Abel because of the twins, also nor of the birth of Seth without a twin.

1.2.3 The First Languages:

- MsdTnb1 :148 It has one tongue and its Syriac which is the first tongue, the tongue of Adam, Nuḥ and Ibrāhīm p.b.u.h, and other prophets as people of the Book mentioned
- :149 It is said that the first who talked by Hebrew language was the language of Ibrāhīm al-Khalīl p.b.u.h, after he left his village which is known as 'Ūrkashad in the land of Kūtha in Khanīrth which is the province of Babil. He went to Ḥāran in the land of Jazīra, he passed [‘abara عَبَرَ] the Fūrāt with those who were with him to Sham, so he used the language and they called it Hebrew [‘Ibrīyya عِبْرِيَّة], so it appeared when he passed [‘abara عَبَرَ] the river. And in this tongue the Tawrāt was revealed. But al-Isra’iliuun in

Iraq has another Syriac language called Tarjūm, by it the exegesis of Tawrāt is found because it is easier for them

In these two texts al-Mas'ūdī talks about the first languages and its spreading, and it is a topic that was tackled a lot by the Muslim historians, however, al-Mas'ūdī attributes this story to Ahl al-Kitāb. In the first text he is saying that the Syriac language was the first language for Adam and Eve and their children, and considers it as the previous language or the Arabia. In the second, he talks about the Hebrew language and Abraham the first who use it, and the relation between it and his passing of the Euphrates. This text is an example of the mixture between the texts that are said to be from the Bible and what are really attributed from it. However, the Bible does not mention anything about the languages used by the fathers, but talks about the departing of Abraham towards the land of Canaan.

1.2.4 Ages and Genealogies:

In the previous chapter we saw the importance of genealogies and that it turned to be an important topic in the Islamic historiography, here we have some texts that are connected with the age of some Fathers. Some or all the details about them were related to the Bible or at least Ahl al-Kitāb, but actually it is not really found there.

Athī1 :47 The total age of Anūsh was seven hundred and five years, his birth was after six hundred and five years of the life of his father Shīth, and these are the sayings of People of Tawrāt

This text does not harmonize what is mentioned in Genesis, either for the age of Enosh, or the age of his father Seth when Enosh was born, the Bible tells us “When Seth had lived a hundred and five years, he became the father of Enosh”, “Thus all the days of Enosh were nine hundred and five years; and he died” (Ge 5:6, 11).

Yqb1 :5 People of the Book claim that Adam stayed in the earth before he entered al-Janna three hours... but people of the Book says that God took Adam and Hawwa' out after nine

hours on Friday
:17 and people of the Book says that it happened in al-Sha'am
in the holy land

The two texts refer to Adam, reciting them from the Bible. The first talks about the period of time that Adam lived in Paradise and in earth, and the day he left it, and the second about the tomb of Adam. And the two ideas do not occur in the Bible at all.

Ṭbr1 :144 In Tawrāt was mentioned in Tawrāt that Hābīl was killed when he was twenty years old, and when Qābīl killed him he was twenty five years old

Here, it is confirming the age of two characters of the Bible, Cain and Abel, that were for sure mentioned in the Bible, and also that Cain killed Abel, but their age is not mentioned.

Yqb1: Some tell that Nuḥ entered the ship in the first day of
14,15 Rajab, and it stopped on al-Jūdi in Muḥarram, for this it became the first month between the months, but people of the Book disagree with this

The story of Noah is similar to the story of the creation and other stories. It includes lots of events and other details most of them are strange. In this text there is not any reference that the text is cited wrongly from the Bible, on the contrary, the news about the Flood, does not agree in its details with Ahl al-Kitāb. In fact al-Ya'qūbī here does not tell us their point of view, but in all cases the flood story in the Bible does not include timing about the day and the month of the Flood.

MsdMrj1 People of The Book mentioned that Lamik b. Sam b. Nuh
:43 is still alive, for God almighty revealed to Sam: 'I will preserve him for ever, whom I make the guardian of the body of Adam', Sam b. Nuḥ buried the coffin of Adam in the middle of the earth and appointed Lamik as guardian to the coffin. Sam died on Friday, in September, he was six hundred years when God almighty took him

This text is part of the story of Noah and his offspring, and is taken from Ahl al-Kitāb as al-Mas'ūdī says, but almost in all of its details is not founded in the Bible: the wahy given to Shem, son of Noah, Lamech

living for ever, Shem is the one who buried Adam, Lamech is responsible to the tomb of Noah and the day and month of Shem's death.

- Tbr1 :205 He said that Arfakhshad b. Sam had a son called Qīnan, and there is no record about him in al-Tawrāt, and he is the one that they said about that does not deserve to be mentioned in books that were sent down because he was magician and called himself God, so all genealogies in Tawrat recorded to Arfakhshad without any mentioning to Qīnan
- Athr1 :63 People of Tawrāt claim that Arfakhshadh was born to Sam after one hundred and two years of his age, and the total age of Sam was six hundred years. Then Qīnan was born to Arfakhshadh after thirty five years of his age, and his total age was four hundred and thirty eight years. Then Qīnan begot Shalikh after thirty nine years of his age, but the age of Qīnan is not mentioned in the Books because of what we mentioned about his work in witchcraft.
- Khdn2 :11 for in another place Shalikh b. Qīnan b. Arfakhshadh, but there is no record for Qīnan in Tawrāt because he was a magician and called himself deity.

These three texts share the same point that the Tawrāt dismisses the name of Qīnan the son of Arpach'shad son of Shem from the genealogy. And the theory they adopt is that Shem the son of Noah gave birth to Arpach'shad or according to texts above Arfakhshadh and Arfakhshad, and in the Arabic Bible Arfakshād أرفكشاد. This Arpach'shad gave birth to a boy called Qīnan, that is not mentioned in the Tawrāt and passes him to his grandson Shalikh. And the reason was because he was a big sinner. But the Biblical text does not mention this at all, but mentions clearly the offspring of Shem "and Shem lived after the birth of Arpach'shad five hundred years, and had other sons and daughters. When Arpach'shad had lived thirty-five years, he became the father of Shelah; and Arpach'shad lived after the birth of Shelah four hundred and three years, and had other sons and daughters" (Ge 11:11-13). And the same is written in (Ge10:24 and 1Ch 1:24).

- Shahr1 :253 What is strange that Tawrāt tells that the tribes of Banū Isrā'īl knew the tribes of Banū Isma'īl, and they knew that this nation has religious knowledge Tawrāt does not

contain it, and in the books of history we find that sons of Isma'īl p.b.u.h were used to called: Āl Allah [family or tribe of God] and people of God, and Banū Isrā'īl: Āl Ya'qūb, Āl Mūsā, Āl Harun and this is a great sin

This text is a little ambiguous because it is not clear whether it attributes demerit to Tawrāt concerning the genealogy of Ishmael or concerning 'ilm "knowledge", i.e. if he had wahy. Anyways, the holy text does not mention anything about revelation for Ishmael and his offspring. At the same time I did not find any meaning to his note about using the Arabic word "Āl آل" which means the family of somebody.

Khdn2 :37 the strange in what is mentioned in Tawrāt is that the age of Ibrāhīm when Nuḥ died was fifty three years

Returning this text to the Bible is not true, because the Bible does not tell us about the age of Abraham with relating it to Noah. Ibn Khaldūn comes to this conclusion from a wrong understanding to the age of the fathers and he is showing in this page, and I did not mention all the details since they are not important in this research.

1.3 Events and Characters from the New Testament:

Ṭbr1 :602, 603 al-Naṣārā claim that God made him die for seven hours of the day then he lived again. He told him: go down to see Maryam al-Majdalaḡyā in her mountain, for no one morn for a man like she did, and no one cried for a man like her crying, then gather al-Ḥawariyyn to send them in the earth Du'at [caller, missionaries] to God because you did not do this before. So God sent him down to her and the mountain flamed in light when he came down, and she brought all al-Ḥawariyyn and he sent them and commanded them to tell people about him of what God commanded him, then God lifted him up to Him and He clothed him in feathers and light and took from him any wish to food or drink and fly with the angels and went with them around the throne, so he became a heavenly and earthly king. And al-Ḥawariyyn divided to where he commanded them, and that night he was sent down is the night al-Naṣārā use smoke. [maybe he means incense]

In this text we can find four points that match with the Biblical text, but the text is built on events and descriptions that does not have anything to do with the Biblical texts, and these points are: the crucifixion, the resurrection, great mission and the ascension. However the explanations that are given to the titles of the events does not correspond at all with the details mentioned in the Bible: the crucifixion and the resurrection happened in three days and not seven hours, the meeting between the risen Jesus with Magdalene, the mountain and the way of sending the disciples does not match at all with the Biblical descriptions. Finally the way he describes the ascension is unfamiliar to what we find in the Bible.

Shahrī :249	For this al-Yahūd did not go after 'Īsā b. Maryam p.b.u.h and accused him that he has been ordered to follow Mūsā p.b.u.h and accept the Tawrāt, but he changed and modified it, and they considered the following as changes: change Saturday to Sunday, and eating pigs which was forbidden in Tawrāt as well the circumcision and washing [ghasl]
----------------	--

It is not clear if this claim written by al-Shahrastānī is given by the Jews of his age or the Jews mentioned in the New Testament. In both ways, it does not agree in all its contents at all with Bible: the Jews did not accept Jesus as a prophet to ask him to obey the Tawrāt, and Jesus did not change the Tawrāt neither in the sabbath nor in eating nor circumcision nor washing, and in all the New Testament the pig is only mentioned in the Lord's Parable about throwing the pearls before the swine (Mt 7:6), and the devils that left the man and went to the pigs which threw themselves from the mountain (Mt 8:28-34). So is this objection from the Jews of the historian himself because he has problems with al-Nasārā who eats Pig meat?

1.4 Events and Characters that are Attributed to the Bible:

There are a lot of characters that are mentioned by the historians and several debates about their mentioning in the Bible, but in fact they are not mentioned at all. And their insistence is so strange although the citing

is not directly from the Bible, but from somebody of the Muslim narrators that said that those are mentioned in the Injīl, as we will see the text about Qarūn and the Injīl.

- Al-Ddahhak

Athr1 :59 Many of people of the Books said: that the one who has on his shoulders two long pieces of meet, one of them is like a snake head, and he used to cover them by his cloth

The legendary stories of al-Ḍḍahhak are plenty and various, and from them is this one mentioned here that Ibn al-Athīr insisnts that it is recorded from Ahl al-Kitāb, and it is a title that we did explain in the previous chapter. Anyways, if Ahl al-Kitāb here means the people of the Bible, then al-Ḍḍahhak is not mentioned at all in the Bible.

- Melchizedek

Khdn2 :37 Ibn Ḥazim said about the books of al-Naṣārā that between Fāligh and 'Abir there is another father called Malkīṣūdāq he is the father of Fāligh

If this reference is about Melchizedek, contemporary with Abraham and who met him (Ge14), so this character does not belong to the period that this text is referring to. But if it was somebody that goes back to the time between Fāligh and Eber as Ibn Khaldūn is copying from Ibn Ḥazm then it is a character that does not belong to the history of the Bible.

- Qarūn

Tbr1 :444 We were told that he is his cousin and he was called in al-Tawrāt al-Mūnawwar [lightening] because of his good looking, but the enemy of God hypocrisy as al-Samirī hypocrisies and he died... he said and we found that it is written in the Injīl about Qarūn keys, and the lode of sixty young white-footed mules, each key not more the length of one finger and to each key a treasure

The stories and details of Qarūn are strange. And what is more strange is insisting that the Injīl includes some details about the story of Qarūn! al-Ṭabarī affirms this text from a Quranic text “Verily, Qarun was of

Musa's people" and "that of which the keys would have been a burden to a body of strong men" (Qasas 28:76).

- Mūsā b. Manshi

Athr1: 121 People of Ahl al-Kitāb said: Mūsā friend of al-Khuḍur is Mūsā b. Minsha b. Yūsūf b. Ya'qūb, and al-Ḥadīth al-Ṣaḥīḥ [correct tradition] about the Prophet p.b.u.h that Mūsā the friend of al-Khudur is Mūsā b. 'Umran as we are mentioning, and al-Khudur lived in the days of king Afridūn b. Athghian before Mūsā b. 'Umran as what the of people of knowledge in the first Book say

MsdMrj1: 48 People of Tawrāt and the first Books mentioned that Mūsā b. Mīsha' b. Yūsūf b. Ya'qūb was a prophet before Mūsā b. 'Umran, and that he who sought al-Khudur b. Milkan b. Fāligh b. 'Abūr b. Shalik((???))h b. Arfakhshad b. Sam b. Nuḥ. Some of people of the book mentioned that al-Khudur is Khaḍhrūn b. 'Amiya'īl b. al-Nafar b. al-'Īṣ b. Ishāq b. Ibrāhīm; he was sent as prophet to his people, and they were converted by him

A strange story about Mūsā b. Mansha, or Mīsha' according to al-Mas'ūdī, and this story is also repeated in al-Ṭabarī (vol1 :363), whereas it has no reference to the Bible.

- al-Rass, Hūd and Ṣaliḥ, 'Ad, Ma'd b. 'Adnan

MsdMrj1 :52 They told many stories about the people of Rass different of what we told in this book. And these tribes where mentioned in Tawrāt, and all belonged to Sam b. Nuḥ, from sons of 'Irm b. Sam and he is one of 'Uṣ b. 'Irms' children, and from his sons 'Abir b. 'Irm, and from his sons Māsh b. 'Irm

MsdTnb1 :151 All Yamaniyya and Nizāriyya are agreed that Hūd and Ṣaliḥ were Arab and been sent to the tribes of 'Ad and Thamūd, and they were before Ibrāhīm al-Khalīl even they were not mentioned in Tawrāt... some others saw that he is Qaḥṭan b. Hūd b. 'Abd Allah b. al-Khulūd b. 'Ad b. 'Awaḍ b. 'Irm b. Sam b. Nuḥ, and his name in Tawrāt al-Jabbar b. 'Abir b. Shalikh b. Arfakhshad b. Sam b. Nuḥ

Athr1 :71 But people of Tawrāt claim that 'Ad, Hūd, Thamūd and Ṣaliḥ are not mentioned in Tawrāt. He said: their news between Arab in Jāhiliyya and Islam is as famous as Ibrāhīm al-Khalīl p.b.u.h. I say: that their denial is strange like their denial of the prophecy of Ibrāhīm al-Khalīl and his message as well their denial of al-Masīḥ p.b.u.h

Ṭbr2 :274 Man of Tadmūr called Abū Ya'qūb Muslim of Banū Isrā'īl, he read their books and earned knowledge, he mentioned that Barūkh b. Nariyya writer of Irmyā recorded the genealogy Ma'd b. 'Adnan, and put it in his books, and that genealogy was known to the pontiffs of people of the Book, recorded in their asfar [books], and the names are likely to these and maybe the differences occurred because of the languages for all these names are translated from Hebrew. Some genealogists told me that some Arab scholars recorded forty fathers for Ma'd in Arabic goes back to Ismā'īl, and they proved that by Arab poems, and that they compared what they said with what people of the Book said and he found the number is the same but the pronunciation is different, and he dictated me, whereas I wrote them [al-Ṭabarī write the whole genealogy]

All are Arab characters and some of them might be legendary, we have no news about it except in the stories that are plenty for Arabs. However, the focusing always is that they are mentioned in the genealogies in the Tawrāt, and the accent goes higher in other situations that some of them were prophets. And sometimes they were surprised why the Bible does not confess their mentioning.

All these texts makes us change the question from why they existed in their Books, to why they attributed it to Tawrāt and Injīl without having a reference or a proof about it. Built on what we saw before we can refer to more than one reason that makes them attribute these texts to the Bible:

- The insisting of the historian that the text is recited from the Bible or is written there, and its actually was not, insures that the historian did not have a personal contact with the Bible, and this is a bigger problem with the characters or stories that are not mentioned at all in the Bible, for example: Qarūn, where the historian did not even try to make sure of its existence.
- Those stories that were recorded from whom they call "Ahl al-Kitāb, Ahl al-Injīl, Ahl al-Tawrāt", from one side insures the knowledge weakness of Ahl

al-Kitāb in the Bible in general, and in the dis-ability of differentiating between it and the religious traditions.

- Finally, reciting these stories although they are not mentioned in the Bible fully or partially, and their insisting like the story of Qinnān, for those historians that they precede the other sources on the Biblical texts even if those sources differ from the Bible or gives a wrong truth.

2. Texts that are Similar to Biblical Texts

These group of texts are the hardest between all what I extracted from the historians books.

It is easier to gather the texts that the historians mentioned to be from the Bible, but in fact the Bible does not contain these texts or even refer to them, and this was our previous paragraph. And it is also easier to gather the texts that harmonize with the Biblical texts, even if they differed a little bit in some of the lingual details, or in the sequence of events or any other changings that does not effect on the content of the text, and this will be our coming paragraph. However, in this paragraph, I collect all the texts that:

- A reference to a story, either in its title or by referring to an important speech in it or to a character or some events details.
- The content or the meaning of the text, and its texts that do not refer to a story in its title, and doesn't give all the details given in the Biblical text, like when al-Ṭabarī in (vol1 :364) tells us about Joseph when he went to Egypt, lived and was imprisoned, then had a chance in front of pharaoh to get to the highest ranks in the palace, or like when al-Shahrastānī said (vol1 :251) about the content of the Bible "And it contained asfar: he mentioned the beginning of creation in the first sīfr, then commandments, prohibitions, permissions, stories, sermons in book by book".
- A text talking about a Biblical character or an event, but the text as cited by the historian is mixed with utterances and details from outside the Bible, even if he had presented or finished the text in saying that it is brought from one of Aḥl al-kitāb or from the Bible itself, like Ibn al-Athīr when he tells us about Noah and the flood in (vol1 :57) that he survived with all that were with him in the ark and with whom he calls al-A'waj b. 'Anaq, and this type of texts is the hardest and most complicated in trying to find the idea of a Biblical text in its details.

The way of presenting and handling the texts will be this way:

- This paragraph includes all the similar texts to the Bible, and it is divided into two groups: the first includes the texts of all the historians and when the historians' texts are the same I presented them in one column. And the second are the texts of Ibn Khaldūn, I present them alone for several reasons I will come to mention later.
- I gathered all the texts and classified them through the Biblical timeline and event sequence, the thing that made some cutout in the sequence with the historians, but I found that relying on one time sequence and comparing the texts with it, will make searching and comparing easier.
- I considered every one or more texts that is similar to a verse, event or Biblical chapter as an individual paragraph and put it in a table of three columns. The first is the number of the Biblical text, the second is the page and volume number of the Book, and the third is the text itself. At the end of each table I added my comments for the faces of similarity or dissimilarity.

2.1 Events and Characters from the Old Testament

2.1.1 The Creation Events

Ge 1, 2:1-2 Sahr1 :262 One group of them said: the six days that God almighty created the heaven and earth are six thousand years, because one day for God is like one thousand years according to your counting.

The meaning of “a group of them” might be a denomination of Christians. In this text there might be two references to the Bible, the first is certain and it is the six days of the creation that are written in the first two chapters of Genesis, and the second reference, if al-shahrastānī is still reciting from that group, I assume that it's a reference to (2Pe 3:8) “But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day”, or the text will be harmonized with the Quranic verse “a day with thy Lord is as a thousand years of your reckoning” (Hajj 22:48).

Mt 8:12	Sahr1 :463	And for some of them the first elements are dark and hell [maybe big hell], and they explain it as out space and emptiness and blindness. And some Naṣūrā prove that darkness and called it the outer darkness.
---------	------------	---

This is a strange reference that the beginning of the creation was in darkness, and al-Shahrastānī connects it with what he heard from some Naṣūrā about the outer darkness, that I did not have any source to it but the Lord's utterance "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Mt 8:12 and 22:13, 25:30).

2.1.2 *The Fathers Period:*

Ge 5:5	Ṭbr1 :158	People of Tawrāt claim that the whole age of Adam was nine hundred and thirty years
	Athr1 :45	Ibn 'Abbas said: the age of Adam was nine hundred and thirty six years, and People of Tawrāt claim that his age was nine hundred and thirty years only
	MsdMrj2 :273	Adam p.b.u.h. lived nine hundred and thirty years

This is one of many texts that we will pass through, and we will have difficulty in deciding whether to join it with the texts that are similar or those who harmonize with Biblical texts. From the age point that is mentioned the same as the Bible, but from the way the idea is retold in Genesis, we find that the two recitings differ: "Thus all the days that Adam lived were nine hundred and thirty years; and he died" (Ge 5:5), so shall we put this text here or with the texts that harmonize with the Biblical texts? At the end I chose leaving this text and those that are like with the texts that are similar to the Biblical text.

Ge 4:1-16	Uṣb :265	the first envious person on earth was Qābīl [Cain], he killed his brother Hābīl [Abel] when God rejected his offering, in favor Hābīl's offering, and it is still like in the past, thus It is not surprising that I should have been one of those who suffered from
-----------	----------	--

this envy

This is the comment of Ḥunayn b. Ishāq on the opinion of his friends of working in the same profession, where he is explaining to Caliph al-Mutawakkil how jealousy is the main reason of the attitude of his friends towards him, and mentions the story of Cain and Abel from the Bible, where Cain killed his brother because of jealousy after the ignoring of God to his offerings and accepting his brother's offering.

Ge 4:17-20 Ṭbr1:166 People of Tawrāt say: Qīn married Ashūt and she give birth to Khanūkh, 'Ird was born to Khanūkh and Maḥwil was born to 'Ird and Anūshīl was born to Maḥwil and Lāmik was born to Anūshīl and Lāmik married 'Adda and Ṣilla.

This text is similar to the Biblical text whence the sequence of the genealogy, taking in our consideration the difference in spelling the names in the Arabic used Bible today. This text added the name of the wife of Cain that is not mentioned in the Bible, and it differed in the way of presenting the genealogy as in (Ge 4:17-18).

Ge 4:21-22 Ṭbr1:166 And others from the People of Tawrāt said: the first one who used the amusement from the sons of Qābīl a man called Thūbal b. Qābīl, he used it in the time of Mahlā'īl b. Qīnan, he used the pipes, drums, lutes and harps.
Athr1:48

The two texts of Ibn al-Athīr and al-Ṭabarī match completely, except some small details like: In al-Ṭabarī's text we find: Thūbal instead of Tubal, Qābīl instead of Qain, and differences in the location of the words. This text is similar to the Biblical from the description of Jubal and the instruments he used to play "His brother's name was Jubal; he was the father of all those who play the lyre and pipe. Zillah bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Na'amah" (Ge 4:21-22).

Ge 5:6-11 Ṭbr1:163 He died [Shīth] when he was nine hundred and twelve years, and to Shīth was born Anūsh after six hundred and sixty five years of his age as people of Twarāt claim... and all the age of Anūsh

as people of Tawrāt mention is nine hundred and five years.

This text agrees with all information given by the Bible about the age of Seth and Enosh, but disagrees with the Bible in the age of Seth when he begat Enosh, and also disagrees in the way of presenting it.

Ge 5:12,15	Athr1:48	It is said in Tawrāt that Mahlā'īl was born after three hundred and ninety five years passed from Adam's age, and seventy years passed from the age of Qīnan. Mahlā'īl begot Yārid after four hundred and sixty years of the age of Adam, and that he was walking on the same way of his father Qīnan but the events started in his time
	Ṭbr1:164	

The text of Ibn al-Athīr is the same as what al-Ṭabarī wrote before him, in almost a literal way, for that I only put the text of Ibn al-athīr here. And in the two texts we find the way of calculating the ages since Adam, in the way Muslims prefer, even if it demanded cutting the reciting they are doing from the Bible.

In this text we find correspondance in the relationship between Jared, Mahalaleel, Cainan and the text of the Bible, and also in the age of Cainan: "When Kenan had lived seventy years, he became the father of Ma-hal'alel", "When Ma-hal'alel had lived sixty-five years, he became the father of Jared" (Ge5/12,15). And also the age of Mahalaleel from Adam and Jared are not mentioned in the Bible.

Ge 5:18, 23-24	Ṭbr1:170	Another one of people of Tawrāt said: Akhnūkh who is Idrīs was born to Yarid, and God almighty gave him prophecy after six hundred and twenty two years of Adam's age, and sent down on him thirty ṣaḥīfa [book], and he was the first to jihad [fight] for God... in al-Tawrāt that God almighty took Idrīs up after three hundred and sixty five years of his age, and after five hundred and twenty seven years of his father's age, so his father after his ascension four hundred and thirty five years, which means he completed nine hundred and sixty two years, and the whole age of Yarid is nine hundred and sixty two years, and Akhnūkh was born when Yarid was
----------------	----------	---

hundred and sixty two years.
 :172 Another one of people of Tawrāt said as it was said in Tawrāt that Matushaliḥ was born to Akhnūkh after six hundred and eighty seven years of Adam's age

This is an example to the texts that we find it a mixture between what is from the Bible with other details of unknown sources with also other details that are similar to the Biblical texts.

In the first text in (p170) details about the prophecy of Enoch and the books inspired to him and his fight (jihad) for God, all these details are attributed to the Bible by "Ahl al-Kitāb" but actually there is no reference to it in the Bible.

The first part of the second text in the same page is similar to what in Genesis (5:23-24) "Thus all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not found, for God took him" and also in the age of Jared at the birth of Enoch (v18). But then the text goes far from its similarity to the Bible in talking about the age of Enoch, when he gave birth to Methuselah, and in the age of Jared where he calculates it in the same way that I pointed to it before, i.e. from the time of Adam.

Ge 5:25 Ṭbr1:173 people of Tawrāt said that Lāmik was born to Matushaliḥ after eight hundred and seventy four years of Adam's age, and he kept like his father's obedience to God and his commitments.

al-Ṭabarī continues citing from Ahl al-Tawrāt in what is concerned with the ages and in the same way, calculating from Adam, and adds to the age some details can be considered from outside the Bible.

Ge 6:14-16 Ṭbr1:183 And people of Tawrāt claim that God almighty commanded him to make the Ark of Saj wood, and to make it slant and to cover it inside and out with pitch, and make it eighty cubits in length and fifty cubit in breadth and its height thirty cubits. And make it three decks lower, second and third and make windows and Nuḥ did as the Almighty commanded.

Ge 7:13, :184 17-18		And Nuḥ and those with him entered the ark and he closed it on him and the others with a cover, and it took forty days and nights when God send the water and it lifted the ark as the people of Tawrāt claim
Ge 7:19-20, :185 23		The water prevailed and increased fifteen cubits upon the mountains as people of Tawrāt claim, so all of the creation died, every being has soul in it, nothing remained of creation but Nuḥ and whom with him in the ark and 'Uj b. 'Anq, as people of the Book claim that between the starting of the flood and the water been dry there were six month and ten nights.
	Athr1:57	The water immersed the head of the mountains; the highest top on the earth was fifteen feet, so every animal and plant on the face of the earth died, except Nuḥ and those with him and al-A'waj b. 'Anaq as people of Tawrāt claim
Ge 7:7, :58 8:16		Some of people of Tawrāt said that Nuḥ didn't have children until after the flood, and other said that Sam was born before the flood in ninety eight years. And it has been said that the name of his son that died in the flood was Kan'ān who is Yām.
Ge 7:6	Ṭbr1:191	As people of Tawrāt claim that the age of Nuḥ when he came out of the ark was three hundred and forty eight years, he said all the age of Nuḥ was nine hundred and fifty, then God almighty let him die.
		And it was said that Sam was born for Nuḥ before the flood in ninety eight years, and some of people of Tawrāt said there were no reproduction and no children to Nuḥ till after the flood and after Nuḥ went out of the ark,
		And they said that those who were with him in the ark were people who believed in him and followed him, but they, and those who are now of Banū Adam are sons of Nuḥ and his children and not the rest of Banū Adam.
	MsdMrj1 :41	I found in Tawrāt [Pentateuch that Nuḥ lived after the flood three hundred and fifty years, and the total age of Nuḥ is nine hundred and fifty years.

The stories of Noah for Muslims, are like the stories of Abraham, Joseph, Moses, because they are so long having a lot of strange details. In these texts that both al-Ṭabarī and Ibn al-Athīr cite, they say that they are cited

from Ahl al-Tawrōt, we find them similar to the text of the Bible with some of the additions that does not have anything to do with the Bible, or some missing details from details given in the Bible for the story of Noah.

In the first text, the details of the ark are similar to the Bible, but differs in the measurement of its length and some other small details (Ge 6:14-16). In the second text, he continues citing by adding other sources, talking about the entrance to the ark the closing of the window by God and the rain that kept falling for forty days, and in this citation he gives similar text as the Bible (Ge 7:17-18).

In the third text, he continues describing the flood and gives some hints about the survivors, and this text goes similar with the Biblical text in the quantity of water (Ge 7:19-20), as well as for the death of all creations (Ge 7:33).

However, al-Ṭabarī and in Ibn al-Athīr go far from the Bible when they mention 'Ūj b. 'Anaq between the survivors. And they also differ in the total duration of the flood (Ge 7:24).

In the fourth text, Ibn al-Athīr presents an idea that Shem was born before the flood, although some of Ahl al-Kitāb told him that all his children were born after the flood, and he also presents that he had a child that was dead in the flood. The information about his children was written in (p58), and also in (p191).

In the fifth text in (p191), al-Ṭabarī differs from what is written in the Bible in the age of Noah after the flood, but al-Mas'ūdī agrees with the Bible (Ge 9:28). But they correspond with the Bible in his total age (Ge 9:29). The rest of the text isn't similar to the Bible neither from the begat of Noah after the flood (Ge 8:18), nor from his companions, the thing that differs from the Bible.

Ge 5:32	Ṭbr1:210	People of Tawrōt claim the Sam was born to Nuḥ after five hundred years of his age.
Ge 11:10		Then Arfakhshad was born to Sam after hundred and two years of Sam's age, which means all of

Ge 11:12		Sam's age as they claim is six hundred years. Then to Arfakhshad Qīnan was born and Arfakhshad's age was four hundred and thirty eight years, and Qīnan was born to Arfakhshad after thirty five year of his age, then to Qīnan Shalikh was born after thirty nine years of his age, and the age of Qīnan was not recorded in the Books because of what we told about him before.
Ge 11:14		Then to Shalikh 'Abir was born after thirty years of his age, and all Shalikh's age is four hundred thirty three years,
Ge 11:16		then to 'Abir Fāligh was born and his brother Qaḥṭān and the born of Fāligh was after the flood in hundred forty years.
Ge 11:17		The age of 'Abir was four hundred and seventy four years.
Ge 11:18	Ṭbr1 :211	Then Fāligh begot Arghū when Fāligh's age was two hundred and thirty nine years, and Arghū was born to Fāligh after thirty years of his age.
Ge 11:20		Then Arghū begot Sarūgh when Arghū was two hundred thirty nine years and Sarūgh was born to Arghū when he was thirty two years old.
Ge 11:22		Then to Sarūgh Nāḥūr was born, when Sarūgh's age was two hundred thirty years, and Nāḥūr was born to him when he was thirty years old.
Ge 11:24		Then to Nāḥūr Tariḥ the father of Ibrāhīm p.b.u.h was born, and this name was given to him by his father, but when he became with Nimrūd as a treasurer for his gods, he called him Āzir not like his father's name, but it is an idol name, this story comes from Mūjahid, and it was said that it is a fault in him which means infirmity, and that after twenty seven years of Nāḥūr's age, and the whole age of Nāḥūr was two hundred forty eight years.
Ge 11:26		And Tariḥ begot Ibrāhīm and there were between the flood and the birth of Ibrāhīm one thousand and seventy nine years, and some of people of the Book used to say that it was between the flood and the birth of Ibrāhīm one thousand and two hundred and sixty three years, which is after the creation of Adam in three thousand and three hundred and thirty seven years

This is an example to the care of the Muslim historians in the genealogies, and we did see other examples and later we will see another one with Ibn Khaldūn. The citing of al-Ṭabarī is so much similar to Genesis 11 and it goes further to harmonize with the Biblical text, but because of the changing in the sequence I preferred leaving it here with the text that go similar with the Bible. In fact the huge cut of the sequence of Genesis 12 is in insisting that there is a son called Qīnan between Arfakhshad and Shalikh, the Arabic name of Terah the son of Nahor, the age of Nahor, and the end of the list in the total sum of the years, and we saw this way is repeated with many historians. Except the previous differences, al-Ṭabarī text harmonizes with the (Ge 11:10-26) in everything specially in the sequence of the names relating the father to the sons and in the ages that came in a different method used in Genesis.

Ge 31, 27	10:22- 11:10- MsdTnb1 :150	Between al-Isra'iliyyin and others that Ibrāhīm al-Khalīl had Syriac language, and that he is Ibrāhīm b. Tariḥ who is Azir b. Nākhūr b. Sarūkh b. Ar'ū b. Fāligh b. 'Abir b. Shalikh b. Arfakhshad b. Sam b. Nuḥ b. Lamik b. Matushalikh b. Akhnūkh b. Yarid b. Mahla'tīl b. Qīnan b. Anūsh b. Shīth b. Adam, all Yamanis go back to 'Abir
-----------	-------------------------------	--

Here also the offspring of Abraham is similar to the Tawrāt text whence the sequence of the names, but the way of presenting the genealogy does not harmonize with the Bible, and also the details about the language of Abraham is not mentioned in the Bible.

Ge 25	10:21- MsdMrj2:71	Yaqṭān in Tawrāt is: al-Jabbār b. 'Abir b. Shalikh b. Arfakhshadh b. Sam b. Nuḥ
-------	----------------------	---

This text is similar to the Genesis but the way of presenting the genealogy does not harmonize with the Bible.

Ge 10:8, 10	MsdTnb1 :174	the first kingdom was in Babil province after the flood, it was kingdom of Nimrūd Al-Jabbar and his successors, this is in Tawrāt
-------------	--------------	---

This text is similar to the Genesis reference about Nimrod “Cush became the father of Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD. The beginning of his kingdom was Ba'bel, Erech, and Accad, all of them in the land of Shinar” (Ge 10:8-10). The detail about the first kingdom, is not mentioned in the Bible too.

Ge 11:1-9	Ṭbr1 :210	When people multiplied after that when the time was close to flood's time, they decided to build a city that combines them and disperse, or a high building to protect them from the flood that might happen again so they do not die, but God almighty wanted to weaken their strength and contravention their expectations and teach them that the whole power is His, so he scattered them and confound their tongues
-----------	-----------	--

The story of al-Ṭabarī about the tower of Babel, is similar to the Biblical text in several points specially in their gathering and protecting their selves (Ge 11:4), and in confounding their language (Ge 11:9).

Ge 14:2	MsdMrj2 :109	The great city of Sadūm, the trait of each of its kings is Bari', and this what was mentioned in Tawrāt
---------	--------------	---

This text is similar to the content of the Biblical story in the name of the king of Sodom: these kings made war with Bera king of Sodom, Birsha king of Gomor'rah, Shinab king of Admah, Sheme'ber king of Zeboi'im, and the king of Bela (that is, Zo'ar)” (Ge 14:2), however, his reference that “bari' بارع” is the title of the king and not his name, is deserves searching.

Ge 13	Ṭbr1:268	al-Yahūd claimed that he is Ishāq and al-Yahūd are liars
-------	----------	--

This is a small part from a long conversation cited all by al-Ṭabarī about Abraham sacrificing his son, and it's a long debate between Muslims, although many of them accept that Ishmael is the sacrifice. And in this reference we have a very bold affirmation through using the verb “they lied” instead of “claim”!

Isaac and his Children:

This is a long paragraph that covers the pages (317-319) in al-Ṭabarī, where he passes in almost all the steps in the life of Jacob and Esau in what is related to their parents. These details in several places are similar to the Biblical story. I found importance in keeping that text attached as in al-Ṭabarī and connect each even with what relates to in Genesis. There are repetitions in the topics of these pages, for example: after he gives a summary about the birth of Jacob, he cuts the sequence to write one sentence about him leaving his uncle Laban, then continues some details about his birth, then goes once again to leaving with his family his uncle Laban in more details than before

Ge 24	25:20, Ṭbr1 :317	And some people of Tawrūt said that Rifqā the wife of Ishāq is the daughter of Nahir b. Āzir lbrāhīm's uncle, and that she gave birth to his two sons 'Īṣ and Ya'qūb as twins.
28:1-2		And that Ishāq asked his son Ya'qūb not to get married of Kan'aiyyin but get married a woman from one of his uncle Laban b. Nahir's daughters. And that when Ya'qūb wanted to marry he went to his uncle Laban b. Nahir to marry,
28:12		And he came to a certain place, and stayed there that night, and slept putting a stone under his head,
29:18-19		and he dreamed that there was a ladder set up on the earth to the door of heaven, and the angels were ascending and descending on it.
		And that Ya'qūb arrived to his uncle and got engaged to his daughter Raḥil, and he had two daughters Līa who was the eldest and Raḥil the youngest, he said to him: do you have money to get married? Ya'qūb said no, but I can serve you as a worker till I pay your daughter's dower, and he said: her dower is to work for me seven years, Ya'qūb said: then marry me Raḥil and I will serve you under these conditions, and his uncle said: this is an agreement between you and me, and Ya'qūb worked for him as a shepherd seven years.
29:20	:318	When Ya'qūb completed the condition, he gave him his eldest daughter Līa, and he give her to him

		at night, so in the morning he found that the condition wasn't fulfilled, so Ya'qūb came to him where he is in like guest house with his people and said to him: you deceived and cheated me and took my seven years of work for nothing and you gave me not my woman. Then his uncle told him: you are the son of my sister; you tried to bring shame to your uncle, when did you see people let the youngest daughter marry before the eldest? Now come and work for me another seven years and I will marry you her sister, and people at that time used to marry two sisters at the same time, till when Mūsā p.b.u.h was sent, and he sent down al-Tawrāt on him. So he worked as shepherd for seven and he gave him Raḥil.
29-30		And Līa gave birth for the four fathers: Rubil, Yahūdha, Shim'ān and Lawī. And Raḥil gave birth to Yūsuf and his brother Binyamīn and their sisters, and Laban gave maids to his daughters as a gift when they got and each one of the two gave birth to three children to Ya'qūb.
31-33		And Ya'qūb left his uncle and went where his brother 'Īṣ
29-30		And others said that to Ya'qūb, Dan and Naftālī were born from Zīlfa the maid of Raḥil, and that because she gave her to him to have children from her since she was late in pregnancy, and that Līa give Ya'qūb her maid Balha in competition with Raḥil and she asked him to make her pregnant and she gave birth to Jad and Ashīr then he had from Raḥil after a long time Yūsuf and Binyamīn.
31-33		So Ya'qūb went with those children and his two wives to the home of his father in Filasṭīn, with great fear of his brother al-'Īṣ but he found only good of him.
36:3-8		And as it was said that al-'Īṣ went with his uncle Ismā'īl and married his daughter Basma and took her to al-Sham, and she gave birth to many children and they multiplied till they overcame the Can'aniyyin in al-Sham and they controlled till the sea and around al-Iskandariyya and to Rūm area, and as it was mentioned that al-'Īṣ was called Adam because the colour of his skin, and for this his children called Banū al-Aṣfar [yellow]
25:24-25	:319	When Rifqā bt. Batū'īl gave birth to the two sons of Ishāq al-'Īṣ and Ya'qūb he was sixty years old,

25:28		they were twins, and al-ʿĪṣ was the first to go out of his mother's womb,
27		and as was mentioned Isḥāq loved al-ʿĪṣ and Rifqā loved Yaʿqūb,
		and they claim that Yaʿqūb deceived al-ʿĪṣ in a sacrifice they offer it according to command from their father Isḥāq after he became an old man and his eyes were weak, so Isḥāq started giving much of his supplications to Yaʿqūb so the blessing went to him by Isḥāq's prayers, which made al-ʿĪṣ angry and threaten to kill him,
28-29		so Yaʿqūb ran away from him to his uncle Laban in Bābil, and Laban accepted him and let him marry his two daughters Līa and Raḥil,
	Yqb1:30	People of the Book said that he [Yaʿqūb] married both of them [Raḥil and Lai'a] at the same time, then Raḥil died and Lai'a remained alive.
32-33	Ṭbr1:319	and he took them and their two maids and his children the twelve fathers and their sister Dīna to al-Sha'am to the home of his fathers, and he had a good relationship with his brother al-ʿĪṣ which give him chance to stay in the land and wondered in al-Sha'am till arriving to the shore.

As it is clear in the table, the long text contains six topics, so we can divide it into six paragraphs we can differentiate them from the number and the Biblical verses beside them, and they contain the following events:

- A fast introduction to Rebekah the wife of Isaac (Ge 25:20). In the beginning of the story he uses the names Nahir and Āzir for her father and grandfather, then in (p319) he re-uses a closer name to the Bible Batū'īl. The text talks about her giving birth to two twins Esau and Jacob (v24). In other details in (p319) he mentions that Esau is the older (v25). The age of Isaac when he gave birth to his twins (v26). In the details of their life, he mentions the tendency of Isaac to Esau and Rebekah to Jacob (v28).

- The separation of the family: he shortens the story of cheating of Jacob on his family (ch 27), and relates it to an offering the brothers made.
- Jacob and his uncle: then he starts giving more details about his moving to his uncle and marriage and begetting, so he talks about his father's will (Ge 18:1-2), his sleeping in his way and the vision he saw that is so similar to the Bible (Ge 28:12). Then we can find his marriage from both the two daughters of his uncle (ch 19), and here we have a short text from al-Ya'qūbī referring his marriage from the two sisters at the same time.
- The children of Jacob: in two paragraphs separated in one sentence he talks about Jacob leaving the land of his uncle. And mentions his children and from which mother they were born. And the names here are similar to the Bible (Ge 29-30).
- The returning of Jacob: he talks about leaving his uncle's land with his wives, children and all his properties towards Canaan, and his meeting his brother safely (Ge 31-33).
- Esau: he gives a short summary to what happened with Esau after the escape of Jacob, and only refers that he married Basemath Ishmael's daughter (Ge 36:3-6).

Ge 39, 41	Ṭbr1 :363	And some people of the Book said: Yūsuf entered Egypt when he was seventeen years old, and that he stayed for thirteen years in the house of al-'Azīz, and when he completed thirty years Far'ūn [Pharaoh] of Egypt assigned him as Wazīr [Vizier, Minister],
46, 27:46	:364	and that Ya'qūb stayed with him in Egypt after he came there for seventeen years. And that when Ya'qūb was close to die he assigned Yūsuf after him and that Ya'qūb entered Egypt with seventy persons of his family.
49:29-30, 50L25, Ex 13:19		He bequest Yūsuf to take his body to bury him beside his father Ishāq, Yūsuf did that, and took him to bury him in al-Sha'm then he went back to Egypt. Yūsuf bequest to take his body to bury him beside

		his fathers, so Mūsā took the coffin of his body when he went out of Egypt.
Ge 50:5	Yqb2:31	And Yūsuf gave instructions to take his body and bury him beside the tomb of Ibrāhīm and Ishāq
Ge 50:3,13	Yqb2:32	And when Ya'qūb died they wept on him seventy days, then Yūsuf took him and went with his men from the people of Egypt, to the land of Fīlastīn, and buried him beside the tomb of Ibrāhīm and Ishāq
Ge 50:15-19		And when they finished the ceremony of burial, he said to his brothers: come back with me to the land of Egypt, but they got afraid and told him: your father requested you to forgive our sin, he said: do not be afraid of me, because I have fear of God in me. Then they felt safe, and went back to the land of Egypt and stayed there
Ge 50:22-25		And Yūsuf lived a long time, and when he was close to die, he gathered all Banū 'Isrā'īl and said: you will go out of the land of Egypt after a time, when God sends a man called Mūsā b. 'Umran from the sons of Lawī b. Ya'qūb, God will remember you and lift you up, then take my body from this land to bury me in the tombs of my ancestors
Ge 50:26		Then Yūsuf died and his age was hundred and ten years, they put him in a coffin of stones and threw it in the river of Nīl.
	Ṭbr1:364	Some said that Yūsuf lived after the death of his father twenty three years and he died when he was hundred and twenty years, and in Tawrāt he lived a hundred and ten years.
	Ṭbr1:336	Some people of al-Tawrāt mentioned that in al-Tawrāt the story of what happened with Yūsuf and his brothers and his journey to Egypt when he was seventeen years old, and that he stay for thirteen years in the house of al-'Azīz who bought him, and that when he completed thirty years Far'ūn [Pharaoh] of Egypt assigned him as Wazīr [Vizier, Minister]

The story of Joseph is like the stories of Abraham and Moses, long and mixed with the Islamic tradition. If the citing here is really from “Ahl al-Kitāb”, then al-Ṭabarī went so far from the Biblical text more than al-

Ya'qūbī. The story of Joseph cited by al-Ṭabarī and al-Ya'qūbī match with the Biblical story of Joseph in the general ideas, like selling him to Egypt, working for Potiphar, his prison, reaching the highest ranks in the kingdom (Ge 39, 41), descending of his father and brothers to Egypt (Ge 46), death of Jacob and burying him (Ge 49:29-30), finally the death of Joseph and his will to take his body out of Egypt when they leave it. But all the additions they put do not get close at all to the story mentioned in the Bible.

2.1.3 From Moses to the Judges:

Ex 3:2	Ṭbr1:402	It was a tree of 'Ullaiq [blackberry] and some people of the Book said it is in a 'Awsaj [buckthorn]
Ex 33:11	Sahr1:123	In Tawrāt it says about Mūsā p.b.u.h.:I talked to God almighty orally and He said to me
Ex 19	Yqb1:37	And Mūsā climbed Ṭūr Sīna' and stayed there forty days and he wrote the Tawrāt
Dt 31:9	Yqb1:41	And give this Tawrāt to the priests of Banū Lawī, who serve the ark [coffin = tabūt], and honor the place of God, and they keep this commandments which God made them clear in the Tawrāt

It is not that what is cited about Moses is little, but it is that what is attributed to the Bible or to Ahl al-Kitāb does not encroach several lines, in it some similarities to the content of the Bible in the following topics:

The tree that he saw was a bush, as al-Ṭabarī said, and not as Ahl al-Kitāb told him (Ex 3:2).

The text of al-Shahrastānī might have a reference to (Ex 33:11) "Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his servant Joshua the son of Nun, a young man, did not depart from the tent", and (Dt 34:10).

However the text of al-Ya'qūbī (p37), does not clearly refer to a quotation from the Bible or to somebody of Ahl al-Kitāb. But we will see in his texts that he does not always refer to his source, but his texts are closer to be

a direct citing to the Bible. In this line he refers to Moses going up the mountain and the period of time he stays there as in (Ex 19).

However, the second text (p41), is closer to the verse: “And Moses wrote this law, and gave it to the priests the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel” (Dt 31:9).

Ex 32, 34:1	Ndm :17	About script, Yahūd and Naṣārā claim with no disputes between them, that the Hebrew script was in two tables of stone, and that God Almighty his name gave them to him, when he went down from mountain to the People, he found them worshipping the idol, he got very angry of them and he broke the two tables which were iron. He said then he regrets, and God almighty his name ordered him to write on another two tablets to teach them the first script.
	Ndm :25	Then God blessed and almighty gave Tawrāt to Moses peace upon him after long time of giving him the ṣuḥuf. In ten tablets, and Aḥmad b. ‘Abd Allah said that the tables were green, with red script like sunbeam. Aḥmad b. Ishāq said: Yahūd does not know this. Aḥmad said: when Moses went down from the mountain and found his companions worshipping the calf, he threw them and broke them, then he regretted it and asked God almighty to give them to him again, then God almighty his name revealed that I will give it to you again in two tables, and God did so, then he took the two tables one of covenant table and the other one is testimonial table

The case of the tables of commandments takes a considerable space in the Islamic citing, because it is concerned with the wahy. In addition to here, we will find them again in the texts of Ibn Khaldūn, and in the texts that harmonize with the Bible. This text of Ibn al-nadīm is similar to the Bible in several points and differs from it in others. It is similar in that God gave Moses the table of commandments (Ex 32:15), in the story of worshipping the calf and crushing the tables in (Ex 32), writing other tables (Ex 34:1). Of course as usual, some additional details were put on the

text that do not belong to the Bible, like talking about the first language, the Books “ṣuḥuf” given to Moses in addition to the Tawrāt.

Book of Joshua:

In the coming texts, a group of events and stories all related to events from books of Joshua, and mostly it is from al-Ṭabarī.

Jos 1:2	Ṭbr1:441	But Ahl al-Tawrāt says that Hārūn and Mūsā died in the wilderness. And that God gave his revelation to Yūsha' after Mūsā and commanded him to cross Urdunn to the land he gave to Banū Isrā'īl and promised them, and Yūsha' worked hard for it.
	Yqb1:46	Then he [Joshua] left the wander [maybe he means the desert] after one day of the death of Mūsā, and some of people of the Book said that he left after thirty days, and he went to al-Sham
6	Ṭbr1:441	And sent to Arīḥa who can bring news about it, then he marched and with him Tabūt al-Mīthaq [ark of testimony] till he crossed the Urdunn which became a road for him and his companions, he sieged city of Arīḥa six months and when the seventh month came they blow the horns and the people noised together so the wall of the city collapsed so they deem lawful the city and burnt it and all what in it except the gold, silver and all utensils of brass and iron they took them to Bait al-mal [treasure].
7		A man of Banū Isrā'īl yield something and God got angry of them and they defeated and Yūsha' became terribly terrifying, and God revealed to Yūsha' to make lot between the tribes, and he did, and the lot chose a man that yield, so he brought what he stole from his house, and Yūsha' stoned him and burned all his belongings and they called the place by the name of that man which is 'Ajir, so the place till now called Ghūr 'Ajir.
8		Then Yūsha' took them to King 'Aiy and his people, and God led them to fight him and commanded Yūsha' to ambush and he did and overcame city of 'Aiy and crucified its king on a wood and burned the city and killed twenty thousand of its people of men and women.
9, 10:1-5		And people of 'Imaq and Jī'ūn cheated on Yūsha'

		till he guaranteed their safety, and when he discovered their cheating God cursed them to be lumberjacks and butlers and they became so, and that Baziq king of Urashalim became a beggar.
10:6-43	:441-442	Then the five kings of Armaniyyyn sent each one to the others and decided to attack Jī'ūn, and people of Jī'ūn appealed Yūsha' and he appealed them and defeated those kings till they went down the plateau of Ḥūran, and God threw them by stones of hail, so those that have been killed by the hail were much more than who were killed by Banū Isrā'īl by sword, and Yūsha' asked the sun to stop and the moon to rise till he finished his revenge of his enemies before Saturday start and they did so, and the five kings runaway and hide in a cave, and Yūsha' ordered to close the door of the cave till he finished his revenge (p441) of his enemies, then he ordered to bring them and he killed them and crucified them then brought them down from the wood and threw them in the cave which they hide in it. And continued behind the other kings in al-Sham and killed thirty one kings of them and divided the land he overcame.
24:30		Then Yūsha' died, and when he died he was buried in the mountain of Afrāiyyim
24:29		and Yūsha' was hundred twenty six years old, and he lead Banū Isrā'īl since Mūsā died to Yūsha' b. Nūn death twenty seven years.
Jdg 1		And after him the tribe of Yahūdha rose and the tribe of Sham'ūn to fight the Kan'aniyyyn, they deem lawful their women and killed ten thousand of them in Baziq, and they took king of Baziq and cut his hands and feet thumbs, then king of Baziq said: seventy kings were searching of their bread under my table all I had cut their thumbs, so this what God punished me, and they took the king of Baziq into Urshalim were he died. And Banū Yahūdha fight all Kan'aniyyyn and took their lands

al-Ṭabarī quotes from the Tawrāt or Ahl al-kitāb several times. These quotations are similar to the Bible in several stages, in these texts he tells us several details about the leadership of Joshua:

Receiving the leadership: After the death of Moses and Aaron without entering the promised land, he got God's call (Jos 1:2), here we have an ambiguous comment from al-Ya'qūbī about this step.

Jericho: Then he shortens the story about the siege and the fall of the city (Jos 6), then in little details he talks about passing river Jordan and the siege of the city, and here he goes away from the Biblical text when he says that the siege was for 6 months, then the city fell because of the shouting of the people and open the city for killing.

Achan: He shortens the story of the defeat of the people because of the trespass of Achan, and his death by stone (Jos 7).

Hai: talks about the war between Joshua and Hai and their victory (Jos 8).

Amalek: He talks about the deception of Joshua by Amalek (Jos 9), but he differs from the Bible when he talks about Adonizedek king of Jerusalem (Jos 10:1-5). Then he talks about his wars with the five kings of the Amorites and his victory (Jos 10:6-43), the interference of God by hailstones to help Joshua (Jos 10:11), and the miracle of the sun and the moon (Jos 10:12).

The death of Joshua: In the same page he mentions the death of Joshua twice. The first mentions that he was buried in mount Ephraim, and in this, he is similar to the Bible (Jos 24:30). And in the second he mentions his age when he dies and here he differs from the Bible (Jos 24:29).

Between Joshua and the Judges: al-Ṭabarī does not give further details that the wars of Judah and Simeon with the Canaanites (Jdg 1).

2.1.4 The kingdom and the Captivity

2Sa 5:1-3	Ṭbr1 :484-485	And people of the Book claim that Dāwūd remained in his kingship after Ṭalūt,
11-12		till his story with the woman of Ūriyya, and when happen what happened of sin he was busy in repentance as they claim.
18-19		and Banū Isrā'īl dispise him, and one of his sons called 'Isha rebels on him, and invited people to

	follow him and many of bad people of Banū Isrāʾīl, and they said: when God forgave Dāwūd people went back to him, so he fought against his son and defeated him, and sent one of his leaders and asked him to be gentle with him when he captured him, so the leader went after him and while he was running in front of him to a big tree, he was hinged by his hair with the branches since he was very tall, and the leader followed him and killed him against the orders of Dāwād, for that Dāwūd mourned him and got angry from that leader.
24	And a plague affected Banū Isrāʾīl in his time, so he took them to the place of Bait al-Maqdis to pray for God and ask him to take away this disaster, and it was answered to them, and they used that place as a Masjid [Mosque], and that happened after eleven years of his monarchy.
1ki 2	and died before completing its building, so he requested Sulaiman to complete it and to kill that leader who killed his brother, so when Sulaiman buried him he accomplished his orders about that leader and killed him and completed building al-Masjid [mosque].

In this text al-Ṭabarī passes on several periods and events from the life of King David, saying the title or the main event of the story, and adding a small detail. And they are: becoming the king after Saul, that is called Ṭalūṭ by the Islamic resources (2Sa 5:1-3). His story with Bathsheba, the wife of Uriah the Hittite (2Sa 11,12), the rebel of his son who he calls 'Isha and his death (2Sa 18-19) and the right name is Absalom, and in this story he gives further details that the other four stories he mentioned. Then the illness that fell on the people because David broke the commandment about counting the people (2Sa 24). The farm that David bought from Araunah the Jebusite and built an altar to the Lord (2Sa 24:18-25). And finally the will of David to Solomon to build a temple to the Lord and to revenge from Joab (1Ki 2).

2Ch 26	Yqb1:63	Then 'Uzīya b. Amaṣya became a king, and in his time was prophet Ashi'ya'. He truly worshiped God, and obeyed him, but he took the censer and
--------	---------	---

entered the temple, and it was not allowed to enter but for pontiffs, for this God punished him by leprosy

This text is similar to the Biblical story, from the name of the king “‘Uzīya Uziah” Amaşya Amaziah” (2Ch 26:1). And in living in the same time of Prophet Isaiah (2Ch 26:22, Isa 1). and being right in the eyes of the Lord (2Ch 26:4). And in his encroaching on the priestly ministry and trying to enter the temple and work in it, and the punishment he got from the lord, the Leprosy (v16-22).

2Ki 19-20	Athr1:195	<p>When şidqiyya ruled God almighty send him Shi'ia, who proclaim the news of 'İsā and Muḥammad p.b.u.h, when the end of his kingdom came Banū Isrā'īl face great events, God send to them Sanḥarib king of Bābil with great army surrounded Bait al-Maqdīs, at the same time king of Isrā'īl was sick and had a sore in his foot, Prophet Shi'ia came to him and said: God orders you to tell about your successor because you are dying. Then the king started praying, so God answered him and revealed to Shi'ia that He added to the age of king Şidqiyya fifteen years and saved him from Sanḥarib</p> <p>Some of the People of the Book claim that before king Sanḥarib came to Banū 'Isrā'īl a king of Bābil called Kifrū who is the cousin and writer of Bakhtanaşşar. And God send on him a great wind that destroyed his army, but he and his writer succeeded to escape, then this Babylonian was killed by his son, so Bakhtanaşşar got angry and killed this son, then Sanḥarib continued, and his kingdom was in Nināwa</p>
	Tbr1 :534-535	<p>the king of Banū Isrā'īl ordered the chief of his guard to tide them and take them around Bait al-Maqdis seventy days, giving each man of them every day two loaves of barley, so Sanḥarib said to the king of Banū Isrā'īl: killing us is much easier that what you are doing to us, do to us what you have to do, so the king commanded to take them to the killing prison, and God revealed to prophet Shi'ia to tell king of Babū Isrā'īl to send Sanḥarib</p>

and all who are with him to accomplish their vows and honour them and help them to arrive their country. So Shi'ia told the king and he did it, so Sanḥarib went out with all who were with him and came to Bābil, and when he arrived he gathered the people and told them how God did with his soldiers, then his priests and magicians said to the king of Bābil: (p534) we used to tell you about their Lord and their prophet and God's revelation to their prophet and you did not obey us, it is a nation where no one can overcome it is because of their Lord, and it happened that all what they waried Sanḥarib of, then God stop it on them to make it as remembrance and memory. And Sanḥarib remained in his monarchy seven years after these events and died, and some people of the Book claimed that this king who came to Sanḥarib was lamb and his lambs because of sciatica and that Sanḥarib was lust of in his kingdom because of his weakness, and that before Sanḥarib came another king of Bābil's kings called Līfir and Bakhtnaṣṣar was his cousin and writer, and that God sent a storm killed his army

Both al-Ṭabarī and Ibn al-Athīr mention the story of the siege of Jerusalem in the days of king Hezekiah and Prophet Isaiah, but they differ from each other in the details that are not mentioned in the Bible, but the both citing's match in the topics that are similar to the Biblical text and the points that we cannot find them in it.

The similar points between the text of al-Ṭabarī and Ibn al-Athīr and the Bible are: the story of the illness, the healing of king Hezekiah and the God's respond to his prayer and extending his life (2Ki 19-20), and the story of in the siege of Jerusalem by Sennacherib (701 B.C).

However, there are plenty of additional points to the Biblical stories, like: Ibn al-Athīr mentioned that the name of the king of Israel was Zedekiah

and in fact it was Hezekiah, naming the illness and affirming its kind, but in the Bible we do not find this detail, the mixture between the time of Sennacherib and Nebuchadnezzar, but they are around 100 years far from each other. al-Ṭabarī increasing this mixing and cites from the story of Sennacherib and his army being captured by the Israeli army, but it seems that he was borrowing the details of the army of Benhadad king of Syria that was in captive in the days of prophet Isaiah (2Ki 6).

2Ki 24-25 Ṭbr1:589 Bakhtnaššar invited Banū Iarā'īl when they killed their prophet Shi'ia in the time of Irmiyā b. Ḥalqiyya, and between the time of Irmiyā and destroying of Bait al-Maqdis by Bakhtnaššar to the birth of Yaḥiā b. Zakariyya' four hundred and sixty one years as al-Yahūd and al-Našārā said.

This text is so far from the sequence of the Bible, since the Bible does not mention anything about the death of prophet Isaiah, and from another side, the time period between Isaiah, Nebuchadnezzar and Jeremiah is more than 100 years, exactly like the previous text. But the text is similar to the Bible in the war between Nebuchadnezzar and the children of Israel in the days of prophet Jeremiah.

Da 1:6 Msk1:77 When he [Bakhtnaššar] went back to Babil taking with him captives of Banū Isrā'īl, he ordered to gather all who were in Bait al-Maqdis. So all of them were gathered in front of him, and he chose seventy thousand boys of them, they asked him to divide the boys between them, so he gave each king four of them, and prophet Daniāl, Ḥānaniyya and Mīshāyl where between them

The form of the story and the way Daniel appears in it does not match with the Bible's sequence. However, the names of Daniel and two of his friends Ḥānaniyya and Mīshāyl are similar to the Bible.

Da 1:6 Msk1 :77 Kūrash [son of Akhshwars from Ashīr or maybe Asther] reigned after his father when he was thirteen years old, and his uncle taught him al-Tawrāt, so he understood Dāniyāl's case as well his companions like Ḥānaniyya, 'Azaria and 'Azīr

The existence of Dāniyāl and his three friends in the captivity does not match with the Biblical story in two faces, the first is the remaining of Daniel till the time of Cyrus, and the second is Dāniyāl being a relative to Cyrus, and that his uncle was teaching Cyrus the Tawrōt.

2.2 Events and Characters from the New Testament

Previously, we stopped on the texts of the historians that were cited from Ahl al-Kitāb or found it in one way or another and attributed it to the Old Testament. Now we will present the texts that talk about events and characters of the New Testament. In this paragraph we will rely on another sorting way. We will gather all texts in three categories: texts related to Jesus, the apostles and the disciples then the utterances of the New Testament. At the same time I will present the first category whence the historian.

2.2.1 Records Related to Jesus

The similar quotations to the Biblical texts that I found, and they talk about Jesus, mainly exist in al-Ṭabarī, al-Mas'ūdī and al-Shahrastānī, and because it is hard to mix what they wrote through the sequence of the Biblical stories, I will present every historian on his own, al-Ṭabarī then al-Mas'ūdī then al-Shahrastānī, and I will match them together where it is possible. And for the presenting way, I will keep using the way I used with the Old Testament texts, I will write the text and to its left the page number and to the left the number of the Biblical text that is similar to the story of the historian.

2.2.1.1 The Texts of al-Ṭabarī

In the texts that al-Ṭabarī referred that it is cited from Ahl al-Kitāb or from another source and its related to the Bible, he talks about the main points of the incarnation of Jesus:

Lk 1:24, 26	Vol1:585	And they claim that the birth of Yaḥiā b. Zakariyya' happened before the birth of 'Īsā p.b.u.h in six months, and they mentioned that Maryam got pregnant in 'Īsā when she was thirteen years old,
-------------	----------	--

and that 'Īsā lived to the time he was ascended thirty two years and few days, and Maryam remained after of his ascension six years and all of her age is fifty years and half.
:590 al-Naṣṣārā claim that Yaḥyā was born before 'Īsā in six months

This text is similar to the Biblical suggestion of the time connection between the birth of John the Baptist and Jesus (Lk 1:26), and this time difference is repeated twice (p585 and 590). However, the rest of the references are either understood from the sequence of the events like the age of Christ, or it is not mentioned in the New Testament like the age of Mary when she got married, the years she lived after the crucifixion and the total sum of her age.

Mk 1:9	Vol1:585	He said the they claim that Yaḥiā met 'Īsā on Jordan river when he was thirty years and that Yaḥiā was killed before the ascension of 'Īsā
6:14-29	:590	Al-Naṣṣārā claim that Yaḥyā was born before 'Īsā in six months, and that who killed him is a king of Banū Isrā'īl named Hirūdus, because of a woman called Hirūghiyya she was his brother's wife whom is Filfus, he loved her and she accepted to go with him for this sin, and she had a daughter called Dīmna. Hirūdus wanted to marry his brother's wife Hirūdhiyya but Yuḥyā told him no, she is forbidden for you. Hirūdus admired the daughter, so one day she tricked him and asked him a favour and he said to her: whatever you like, and he give his orders to one of his men to do whatever she like. And she ordered the head of Yaḥyā and did so, and when Hirūdus knew, he was totally afraid.

Here the story of al-Ṭabarī is similar to the events of the Gospels in the story of the meeting of Jesus and John the Baptist on the river Jordan (Mk 1:9). Then the story of killing John the Baptist as it is written by Mark (6:14-29). And the story is similar to the Bible from the moral attitude that John the Baptist was talking about, but the conspiracy made by Herodias and her daughter is different from the Biblical story.

Vol1:585 And Zakariyya b. Barkhiyya was the father of Yaḥiā b. Zakariyya and 'Umran b. Mathan was the

father of Maryam where married by two sisters, one of them for Zakariyya and she is mother of Yaḥiā and the other one for 'Umrān b. Mathan and she is mother of Maryam, when 'Umrān b. Mathan died and the mother of Maryam was pregnant in Maryam, so when she gave birth to Maryam Zakariyya took care of her after her mother died, because her aunt sister of her mother is his wife, and the name of Maryam's mother is Ḥanna b. Faqūd b. Qabīl and the name of her sister mother of Yaḥiā Alishāba' bt. Faqūd and Zakariyya took care of her,

Mt 1:6-16

and she took the name of Yūsuf b. Ya'qūb b. Mathan b. Ali'azar b. Alyūdh b. Aḥyan b. Sadūq b. 'Azūr b. Alyāqīm b. Abiyūdh b. Zarbabil b. Shaltīl b. Yuḥania b. Yūshiyā . Amūn b. Minsha b. Ḥazqiyya b. Aḥāz b. Yūtham b. 'Uziyya b. Yuram b. Yahushafāt b. Āsa b. Abiyya b. Raḥba'm . Sulaiman b. Dāwūd cousin of Mayam

from the relation with the New Testament point of view, the first part talks about the blood relationship between Virgin Mary and Elisabeth the mother of John the Baptist, and the details here is brought from the pseudepigraphical gospels and is not mentioned in the Bible. And in the second part cited the genealogy from Joseph till David, and it is similar to the Bible in the sequence of the names (Mt 1:6-16), but is indifferent in the way its presented.

Mt 2:15, Lk Vol1:605
3:1-2

To Nāṣira of Filaṣṭīn to fulfil the saying of prophet Shi'ia: from Egypt I have called you. And Arkilawus died, and Hirūdus the minor became the king who crucified the Christ's like during his reign, and the dominion at the time was to the kings of Greeks and Rūm, and Hirūdus and his children were assigned by them, with the title king, and the mighty kings were titled by Qaīṣar [Caesar]. And the king of Bait al-Maqdis at the time of crucifixion was Hirūdus the minor who was assigned by Ṭibariūs b. Aghūṣṭus, but tribunal was to a Rūm man called Fīlaṭus assigned by Qaīṣar. And the chief of Jalūt [priesthood] was to Yūnan b. Bahiyuthn

In this text al-Ṭabarī gets more closer to the Bible, and he even quotes the text of the prophecy: “Out of Egypt have I called my son” (Mt 2:15), and I will get back to it in the third type of the texts that are harmonized with the Biblical texts. But the rest of the content of the text is similar to the Bible in the coming back from Egypt, Herod the minor becoming the king instead of Herod the great and he means Herod Antipas, Pontius Pilate becoming the ruler of Jerusalem. His citing to the kings and rulers in the time of the Lord are references to (Lk 3:1-2), but it is clear that he did not have good understanding to the state divisions.

2.2.1.2 *The Texts of al-Masʿūdī*

al-Masʿūdī in his two books I read, i.e. *Muruj* and *al-Tanbīh*, stops on other stations of the Biblical stories bringing them from different sources:

Mt 2:1-12	Mrj2 :255	When al-Masīḥ p.b.u.h was born, king Kūrash sent three men, and gave to one purse of frankincense, to the other one purse of Myrrh, and the other one purse of gold, and sent them guided by a star he described to them. So they went till arrived to Masīḥ and his Mother Maryam in the land of Sham, and Naṣūrā exaggerate the story of those men, and this news is in the Gospel, and that this king Kūrash saw a star that appeared in the time of the birth of Christ ʿĪsā, and that whenever they walk the star walked with them, and if they stop it stops too.
-----------	-----------	---

The story of the wise men cited by al-Masʿūdī is similar to the Biblical story in many details: the gifts of gold, frankincense and myrrh, the star that leaded them, the child and his mother. But again we have a historical mixture since he once again writes about Cyrus the king of the Persians.

Lk 4:16	Mrj1:63-64	And Naṣūrā claim that ʿAishuʿ al-Naṣīrī observed the old religion of his nation, reading the <i>Tawrāt</i> and other ancient books for thirty years, and some said twenty nine years at Ṭabariyya, in the province of the Jordan, in a church [synagogue] called al-Midrās.
Lk 4:16-21		One day he was reading in the <i>sīfr</i> of Ashiʿyaʿ, he

Mt 4:18-22

saw in it a beam of light: 'you are my prophet and my elect, I have chosen you for me', he closed the sīfr, gave it to the minister of the church [synagogue], and went out saying: 'The well of God is now fulfilled in the Son of Man'.

It has been said that Christ p.b.u.h lived in a town called Naṣīra [Nazareth], in the district of Al-Llajūn, in the province of the Jordan. Hence the Christians have the name Naṣrāniyya.

I saw In this village a church that is in high veneration for the Christians. There are some coffins of stone, with human body bones , From them thick oil comes out, in which the Naṣārā find their blessing.

The Masīḥ came to the lake of Ṭabariyya, where he found some fishermen, who were the sons of Zabda, and twelve fullers. He called them to God, and said: follow me I will make you fishers of men, three fishermen followed him and they are the Sons of Zabda and twelve of the fullers.

It is said that Miruḥanna [John], Sham'ūn [Semaan], Būluṣ [Paul] and Luqa [Luke], are the four Ḥawariuun who took the Gospel, and preserved the story of 'Īsā p.b.u.h, and all about him. They have related in it his birth and his baptism by Yaḥyā b. Zakariyya, who is called John the Baptist, in the lake of Ṭabariyya, and it is said in Jordan River, which runs from the lake of Ṭabariyya, and continue running to the stinky lake. The wonders wrought through him and the miracles, and what Yaḥūd said about him, till God almighty ascended him, when he was thirty-three years of age.

in the Gospel there are long accounts of the Masīḥ and Maryam p.b.u.h, and Yūsūf the carpenter, which we forbear inserting; for God almighty does not mention them in his Book [Kor'ān], nor has his prophet Mohammed p.b.u.h related them.

In this long text, al-Mas'ūdī talks about several news of Jesus from the Gospels: He starts by saying that his origin was from Nazareth where he spent most of his life (Lk 4:16). Then he talks about reading for the first time from book of Isaiah as Luke tells us in (4:17-21). And here it is more similar to the Bible where he tells us that he read from Isaiah and

explains the content of the prophecy “you are my prophet and my elect, I have chosen you for me”, then he closed the book, then he says “The will of God is now fulfilled in the Son of Man”. And here he does not go far from Luke (4:18-21). Then he talks about choosing the disciples near the lake of Tiberias (Mt 4:18-22), and his famous statement “And he said to them, “Follow me, and I will make you fishers of men” (v19). In the last paragraph, he give titles to several events from the life of Jesus like: his birth, baptism, miracles, some sayings about Jews, his ascension to the heavens, I did not see any importance in confirming its existing in the Bible at least because the reference does not have any details and because these events were repeated in other texts.

Mk 1:9	Tan1:223	After fifteen years of his monarchies, 'Aishu' al-Naṣīrī was baptized in Jordan river according to al-Naṣārā. who baptized him was his cousin Yaḥyā b. Zakariyya.
Mt 1:6-16		

Al-Mas'ūdī goes back to some details about John the Baptist when he baptized Jesus, were he mentioned before in his Books Muruj as in the previous quotation (vol1:64), and al-Ṭabarī too (vol1:585,590), all are the same references which referring to: the period between John the Baptist and Jesus, that he baptized Jesus, the name of his mother is Ṣabat or “Elizabeth” as in the Arabic modern text, and confirms what al-Ṭabarī wrote that he was his aunt's son.

However, in the reference of the king that these events happened in his reign he say that he is Tiberius Caesar.

Mk 15-16	Tan1:224	The crucifixion of 'Aishu' al-Naṣīrī according to Naṣārā was on Friday In twenty three of March, and for them it is the same day that Adam was decline from paradise, and he died in the same day, and for them he died and buried and rose again from death alive, and ascended to heaven when he was thirty three years,
Jn 3:13		and for them no one ascended into heaven but the one who descended from it

This is considered one of the few times that a Muslim historian uses these group of verbs together “died, buried, rose again and ascended”! This reference is the closest to (1Co 15 :3-5) “For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve”, as well to Nicene Creed. It is similar to the Bible in the following topics: “crucifixion, resurrection and ascension”. But this similarity is mixed with the details of the day of crucifixion which was the same day Adam left Eden.

This text contains a very distinctive reference to (Jn 3:13) “No one has ascended into heaven but he who descended from heaven, the Son of man”.

Mt 27	Mrj1:353	Are the persons themselves omniscient or not. And in the union of their old Lord with the new man, and what happened in his birth, killing and crucifixion, and is there such ugliness and shameless of God being crucified and spit in his face, and was put on his head crown of thorns, was beaten on head by stick, his hands were nailed, was stabbed his two flanks by bayonets and wood, and he asked for water they give him vinegar in a can.
-------	----------	--

The basis of this text is not to talk about the content of the Bible, and it is not cited from somebody of Ahl al-Kitāb describing the event of the trial and the crucifixion. It is a debate, cited by al-Mas'ūdī and in it the Muslim side was ridicule of how could the hypostasis who should be omnipotent and omniscient, to be treated in this way. And he records some of the bad things they did toward Jesus in the trial and crucifixion, and they are: the way he was born, crucifying him while spitting on him and putting the crown of thorns, hitting him and piercing his side with a spear and finally giving him sour vinegar instead of water!

2.2.1.3 The Texts of al-Shahrastānī:

With al-Shahrastānī we still have only two texts talking about Jesus:

Mt 25:31	Vol1:264	Some of them say: He will descend before the resurrection as Muslims say. Others say: He won't descend till the day of judgment
1Co 15:5		And after he was killed and crucified he descended and saw Sham'ūn al-Ṣafa, talked to him and give him the responsibilities, then he left the world and ascended to heaven. So his successor Sham'ūn al-Ṣafa who is the best between al-Ḥawariyyūn in knowledge and asceticism and behaviour, but Fulus [Paul] confused him and made himself his partner, and changed his talk and speech and mixed it with philosophy with dangerous obsession.

This text combines two important events in the life of Jesus, the first is his coming back and gives two opinions in this, and the second is his appearing to Peter after the resurrection, however, the Gospels do not tell us that the Lord did not appear to Peter alone, but the epistle of first Corinthians tells us this in (15:5) "and that he appeared to Cephas, then to the twelve". And as usual it contains some additions like the succession of Peter to Jesus and the negative relationship between Peter and Paul.

Mt 1:25	Vol1:271	All of them agreed that al-Masīḥ p.b.u.h. was born from Maryam p.b.u.h, was crucified, but they disagreed about the way it happened
1Co 15:3		

I meant to leave this text to the end, and in it al-shahrastānī presents what we can call the first creed for all Christians that Jesus was born from Mary, killed and redundant. And of course it is missing that he was resurrected and he is the son of God.

2.2.1.4 The Texts of al-Ya'qūbī

As we will see in the texts that harmonize with the Bible, al-Ya'qūbī is the historian that most referred to the Bible especially in a very harmonized way to the Bible, as it is clear in the appendix /6/.

However, here he goes far from the Bible, and adds some details. Here we can find the texts that he cited from the Bible but it differ from it, or we can say that it's a shortening to a story or group of events.

Mt 1:1,16	Yqb1:69	And Matta said in the Injīl about the genealogy of al-Masīḥ Aisu' b. Dawūd going down, till Yūsuf b. Ya'qūb b. Ma'in after forty two fathers, then he said: and Yūsuf was the husband of Maryam, and al-Masīḥ was born in Bait Laḥm a village of Fīlasṭīn, and the king of Fīlasṭīn at that time was Hīrūdus
Mt 2		And that some Majus [wise men] came to Bait Laḥm lead by star till they saw him, they worshiped him, and Hīrūdus king of Fīlasṭīn wanted to kill al-Masīḥ, so Yūsuf took him with his mother out to the land of Egypt, and when Hīrūdus died he brought him back, and took him to Naṣīra in Jalil Mountain

al-Ya'qūbī shortens in the first text the genealogy as its mentioned in Mathew chapter one, and starts from Abraham and David and ends with Joseph, Then gives the details of Jesus's birth. The same in the second text where he talks about the wise men.

The two texts have a correct content, however, matching them with any other Biblical verse is not possible, because he is presenting the events in a total new way.

Jn 12:12-19	Yqb1 :76	al-Masīḥ entered Urshalim on a donkey and his friends welcomed him by branches of palms. And one of was Yahūdh b. Shim'ān , al-Masīḥ said to his companions one of you will betray me one who is eating and drinking with me, and he meant Yahūdh b. Shim'ān, then he started telling his companions: the last hour has come that the son of man will go to his father.
-------------	----------	---

This is another shortened details about what happened in the Holy Week, where al-Ya'qūbī mentioned the victorious entrance of Jerusalem, announcing the betrayed person and the speech about his hour.

Jn 18:17, 25-27, 19-21	Yqb1:77	it was said to him: you are one of the Nāṣirī's disciples, he said: no, and when they took al-Masīḥ to meet chief of al-Yahūd, he talked to him and al-
------------------------	---------	---

	Masīḥ answered him things he couldn't understand, because of this some soldiers hit him on his face
Mt 27:32	But Matta, Marqūs and Luqa said: they put the wood which they crucified al-Masīḥ on, on the neck
Mk 15:21	of a man from Qirnanan.
Lk 23:26	

After these lines, al-Ya'qūbī continues his recordings about the events of the crucifixion, which I put in appendix /6/ since it is harmonized with the Biblical texts. But the beginning of this text is another example of the difficulty in locating the reference and the kind of changing the historian added. Like what al-Ya'qūbī did here, in attributing the text to Matthew, Mark and Luke, at the same time forming it from short sentences to record one paragraph.

Mk 16:42- 43, 17-18	Yqb1 :78	And they brought him a piece of fish, and he ate then he told them: if you believe in me and do what I did, then you can put your hands on sick and they will be healed, and even death will not affect him. Then he ascended and he was thirty three years old
------------------------	----------	---

Here he rewrites and summarizes the content of the last chapter of Luke on his own way, adding the information about Jesus age when ascended.

2.2.2 Texts Related to the Apostles and the Disciples:

Mt 10:1, Lk 10:1	MsdMrj1 :312	al-Masīḥ disciples are seventy two and another twelve. Those who wrote the Gospel are: Luqa [Luke], Marqūs [Mark], Yuḥanna [John] and Matta [Matthew], and we may count Matta from the twelve, and I do not know does this is mean for them. Others from the twelve are Yuḥanna b. Zabdi and Marqus the head of Alexandria, and the third who came to Antioch, but Buṭrus [Peter] and Tūma [Thomas] had a higher rank than Būlus [Paul].
------------------	--------------	--

al-Mas'ūdī differentiates in this text between the 72 that Jesus named in (Lk 10:1) and the twelve disciples (Mt 10:1) that he only calls the "Twelve". He gives more details about the writers of the gospels that are from the twelve and from the seventy two. But he makes a mistake when

he says that Mark is from the twelve, and is confused in which category to put Matthew. And also mistakes in the number of what he calls the disciples and make them 72 instead of 70 as in the Bible.

Ac 7:57-60, Ac 12	MsdTnb1 :224-225	Ga'iyus b. Ṭṭbariūs ruled four years, and killed archdeacon Ṭstifanus archdeacon and martyrs for Naṣṣrā, as well Ya'qūb brother of Yuḥaana b. Zabdi and many people from Naṣṣrā. Qlūdhiūs b. Ṭṭbariūs the sixth ruled fourteen years, in the first year of his monarchy his ruler Agriūfūs on Ṭsrā'ṭliyyin killed Yuḥanna b. Zabdi one of the disciples, and prisoned Sham'ūn al-Ṣafa, then Sham'ūn was set free of the prison, and went to the city of Antioch, Ac 11:26 and Naṣṣrā call it city of God, and city of king and mother of cities, because it is the first city of dīn al-Naṣrāniyya.
----------------------	---------------------	--

This text gives a glance about the life of the first church as it is mentioned in the book of Acts, where he mentions killing Stephen (Ac 7:57-60), then James (Ac 12:2), then imprisoning Peter (Ac 12). But he does not correspond with the Bible when talking about killing James and a lot of Christians. And then he disagrees with the Bible and with himself in the text of killing John of Zebedee at the same time of killing James and imprisoning Peter. The end to this text is a short description about the importance of the city of Antioch as “the first city of dīn al-Naṣrāniyya”, and maybe this is a citing of Acts (11:26) “...and in Antioch the disciples were for the first time called Christians”.

al-Ya'qūbī recites about the church history too, however, I found that what they wrote about this period is few in comparing with the other periods of the Biblical history. In the following texts, al-Ya'qūbī writes about some events of the book of Acts, and the major part is about Apostle Paul.

Ac 3	Yqb1:78	Butrus and Yuḥanna stood in the church and said what happened with al-Masīḥ explaining what he did, and called the people to worship him, but Jews refused this and imprisoned them then let
------	---------	--

them go.

This text is similar to the major content of the third and fourth chapter of acts.

Ac 8:3-4, Yqb1:79 9:1	Būlus was the most harsh on them in comparing with others, he was killing whom he can, seeking them every where.
Ac 9:2-25 :80 13:46-47	For that he went to Dīmashiq to bring some of them there, but he heard a voice calling him: Būlus why you persecute me? He became afraid till he became blind, then Ḥananīyya came prayed on him and left him, so his eyes were healed and began to talk about al-Masīḥ in the churches and glorify him, for this Jews wished to kill him so he ran away. He joined the disciples talking like them, inviting people, and showing poverty in life till Ḥawariyyin put him before them all, making him their head, and he used to stand and talk mentioning stories of Banū ʾIsrāʾīl and the prophets as well al-Masīḥ.

al-Yaʿqūbī mixes several events of the life of Apostle Paul, and adds some details mostly comes from the church traditions, or interpretative understanding to the text like “showing poverty in life”, “making him their head”.

Ac 15:28-30 Yqb1:80	Every one of them gave his opinion and said: we should keep the Law, and send to every area who call for this religion, and prohibit them of sacrificing to Idols, idolatry and eating blood. Būlus with two others went to Inṭakiya, to support the Dīn of the Baptism, then he went back and he was taken to the king of Rome and stood there talking about al-Masīḥ, but some people made agreement to kill him, to destroy their religion and all about al-Masīḥ
---------------------	--

Texts like these make us always ask: did the historian really read the Bible? And if he did, did he really understand? The citation is close to the Biblical text, but the mixture between it and another texts makes this text so far from the main one.

Rev 1:9 MsdMrj1 :313	After nine years of his monarchy he exiles Yuḥanna the disciple one of the four Gospel writers to an island, then he brought him back
-------------------------	---

again.

As I mentioned before, al-Mas'ūdī contradicts himself in this text with what he mentioned in at-Tanbīh (vol1 :224), where he tells about the exiling story of the John which we understand from the book of Revelation (1:9), and the king that he mentions here, he did name him before as “Dūbiṭyas”.

2.2.3 Text Related to Sayings and Texts from the New Testament

Lk 7:39	MsdMrj2 :172	And group of Naṣrā went in their opinions to say that Christ knew supernatural things, and tells about things before they happen, because he has a soul which knows the unseen, and if this soul is in another person, he will know the unseen too
---------	-----------------	--

This text might be referring to the incident when Jesus told them what they were thinking to themselves “Now when the Pharisee who had invited him saw it, he said to himself, If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner” (Lk 7:39), also in (Mk 2:9).

Ac 22:21	MsdMrj2 :168	Another strange opinion from Būlus: that Christ p.b.u.h has sent him, and that Christ is Human and God, because he is God he became human, and because he is human he became God.
----------	-----------------	---

This might refer to the call of the Lord to Paul which he expressed more than once (Ac 13:2-3, 22:21). However, this reference to the divinity and humanity of the Lord, although it may have several sources in the Bible, I believe it is closer to be a creed than to be a quotation from the Bible.

Mk 15-16	Shahr1:263	They said about the ascension: that He was killed and crucified by Yahūd, he was killed by envy, injustice and denying his prophecy and status, but killing did not affect the divinity part but the human part on him
Jn 1:18		because he is the begotten son has no equal and no other prophet can be compared with him
Ro 5		he is the one through him the sin of Adam p.b.u.h was forgiven
Jn 5:22		and he is the one who will hold the judgment of

human

This text is a part of a paragraph al-Shahrastānī handles the topic of the crucifixion and the resurrection with the two natures of Christ. And for this reason he uses more than one utterance, it seems he got them from Christians. As it seems, the text has three references to the New Testament, and I kept here with it the introduction of the conversations, where it contains a reference to the ascension of the Lord, his crucifixion and the role the Jews played to crucify him, and also has some ecumenical council formulation like “human part” and “divine part” however, the references from the New Testament are:

As for his reference about “Adam’s sin”, it might be a reflection to (Ro 5), especially verses (18-19).

And as for “He will judge all people”, even it is a general statement, but its content is so pricised, and we can find it in several verses like (Jn 5:22): “The Father judges no one, but has given all judgment to the Son”.

Nu 24:17, Shahr1
rev 22:16 :261-262

In Samaria a man called al-Alfān appeared, he claimed the prophecy and that he is the one that Mūsā p.b.u.h preached about him, that he is the bright planet which was mentioned in Tawrāt: that he will shine like the moon light... and all of them agree at this one opinion: in Tawrāt there is news about one that will come after Mūsā, but they disagree about who is the one, or in describing him more, al-Mshīḥa and his signs are obvious in Al-Asfar, and the appearance of one man in the end of time who is : the lightning planet which the earth will be lightened by him. And this is agreed between them all.

It seems that the usage of the prophecy about the “bright planet” was spread out at that time in the religion debates and claiming the prophecy. This text is close to be similar to the prophecy of Balaam in (Nu 24:17), which repeated on the mouth of the Lord himself in (Rev 22:16). And I do not think that this text refers to (Dt 33:2) “He said, "The Lord came from Sinai, and dawned from Se'ir upon us; he shone forth from Mount Paran,

he came from the ten thousands of holy ones, with flaming fire at his right hand”.

Jn 15:26 Shahr1 :257 Tawrāt tells about al-Mshīḥa [Messiah] in many places and he is al-Masīḥ [Christ], but doesn't mention that he has prophecy or abrogation law. And it tells about Farqlīṭ [Comforter] and he is the man with knowledge, as well it is mentioned in the Gospel, so it should consider as it is described.

In this text there is a reference for two things, confirming the prophecies about the Messiah. And the second is the Farqlīṭ or the comforter as in the newer Arabic translations of the Bible. Although al-Shahrastānī refers to him as a man, I think that this does not only refer that he has a wrong understanding to the trinity, it refers that he did not read the Biblical texts personally, because the Gospel does not talk about the Comforter as being a man: “But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me” (Jn 15:26, 14:26, 16:7).

Mt 19:4-6 Uṣb :185 Said Jūrjis [to the Caliph al-Manṣūr]: "They [slave girls] cannot stay in the same house with me, for we Naṣārā do not marry more than one woman; as long as she is alive, we must not marry another", This attitude pleased the Caliph... Jūrjis said: I prefer to die with their religion of my ancestors, and where they are I like to be, either in heaven or in hell

Mt 19:4, Mk 6:6 Uṣb :248 The Christians blamed Yuḥanna for taking maidens, saying: 'Although you are a deacon, you have transgressed our religion. Either stick to our ways, restrict yourself to one woman, and remain our deacon, or give up your office and take any maiden you desire.' He replied: 'Indeed, we were told in one place not to take more than one woman or more than one robe.

These texts contain quotations from Christians. The first is Jūrjis b. Bakhtīshū' who refused, as the Bible teaches him (Mt 19:4-6), the maids that caliph al-Manṣūr sent. And in the second the Christians admonish Yuḥanna b. Masawih because he adopted non-Christian habits which is

taking the maids as his wives, and their source is (Mt 19:4), but they mixed it, or maybe Ibn Abi Uṣaybi'a did, with the Lord's command when he sent his disciples in their first mission (Mk 6:9).

Mt 10:8	Shm :37, 351	Abū Ja'far al-Razī told us that al-Rabī' b. Anas said that it was written in al-Tawrāt: son of Adam teach free as you have been taught for free
1Pt 5:4	Shm :175	Sa'd told us that Sūfyan said that 'Īsā b. Maryam used to say: home of wisdom is in the hearts of humble not in the hearts of proud

These are the only two texts found in Ta'riḫ Jurjān and are attributed to the Bible.

The first is attributed to the Tawrāt, and I do not think that it is similar to a Biblical verse except: "Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay" (Mt 10:8).

And the second is attributed to Jesus, and I can only see it similar to Peter's utterance: "...Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble" (1Pe 5:5).

2.3 Ibn Khaldūn's Texts:

As I started this paragraph, I divided the texts that are similar to the Biblical text into two groups. The first contains the texts of all the historians except Ibn Khaldūn, and I covered it in the previous pages, and here I am starting the second group that is the texts of Ibn Khaldūn. The reasons that made me separate the texts of Ibn Khaldūn from the other historians are:

- The number of texts: in the history of Ibn Khaldūn several pages that are around 25 pages in the second volume of the version I worked in, this is without what is mentioned in the first volume which isn't little.
- The source of the information: although we have long retelling of some similar texts to the Bible, he rarely refers to the source of this information. He sometimes refers to al-Ṭabarī of Ibn al-'amid or Ibn Ḥazm to correct an idea or fix another, but he rarely refers to his

sources. And this makes his texts very hard in the research I am working on. As we can consider them from Christian sources as the Bible or some clergymen or Christian historians, and they might be from Islamic resources.

- The content of the texts: the other purpose that made me divide them this way is the content of his quotations. It's a short citing, different length from a story to another, passing by his text through all the mean stages of the Biblical events by its timeline. For this, I found out that cutting this sequence to mix it with the other historians' quotations will make his citing loose its importance and what we can conclude from it.

Ibn Khaldūn's references to the Biblical texts exist mainly in the second volume, as for the other volumes:

- Volume one: contains some references that are expanded in several pages, but I didn't gather them in my research, for more than one reason such: they are too summarized in telling the stories and events, this is from one side, and from another side he did not mention at all their sources. Those text of volume one are in:
 - Pages (287-290) a summary of 400 years from the reign of the Judges to the time of Christ.
 - Pages (441-442) a summary about leaving Egypt, tabernacle and its components, Solomon's temple, the kingdom of the Greeks and the Romans, the temple of Herod.
- Other volumes: few texts that belong to the third, fourth and fifth volume, I put them with the texts of the second volume where they match together especially about the genealogy as in (Ge 10-11).

For classifying the texts of Ibn Khaldūn, I found that he has texts that belong to the three divisions, i.e. attributed texts to the Bible, similar texts to the Bible, so I classified them as the following:

- Texts that are attributed to the Bible: I took these texts from other Ibn Khaldūn texts that I found and I put them in the first paragraph of this chapter.
- Texts that are similar to the Bible: which are the longest, I put all of them in appendix /4/, by the sequence of the version of Tarikh Ibn Khaldūn I used.
- Text that harmonize with the Biblical texts: and it is the smallest between the other previous groups and I joined them to the following paragraph.

This mixture between that distinguishes the texts that are similar to the Biblical texts, makes us ask the following: if the citing truly came from Ahl al-Kitāb or from Muslim narrators or other sources as the historian tells us, from where did these additions come to the assumed Biblical text? And here I suppose three sources for these additions: 1- the Jewish Christian tradition, 2- the explanations of some of Ahl al-Kitāb that converted to Islam, and some explanations where in a bad aim and others where only to show their knowledge, 3- some stories and legends that were spread between Arabs before Islam and stayed in the first narrators and were cited from them.

3. Texts that are Harmonized with the Biblical Texts

Here we come to the third and the most important paragraph in this chapter. In the first paragraph I presented the texts that are attributed to the Bible but do not really exist in it, then the second paragraph was about the texts that are similar to the Bible in several levels, and now I am about to present the texts are cited either by the personal experience of the historian, or reciting from Ahl al-Kitāb or from the Muslim narrators as we saw in the third chapter, and harmonize with the Biblical text.

3.1 The Method of Gathering and Presenting:

I used the terms “harmonizing” and not “matching” to keep a range for that difference between the text of the historian and the Biblical text. Today, mostly we do not have the text that the historian cited from if they really did cite directly from an Arabic translation, or if somebody was orally translating to them or from information passed to people through years. For that the historian texts might have differences from the Arabic Bible we have today.

These differences in reading have several shapes and contents:

Some of them totally match with the Boustani - Van Dyke Arabic translation, for example:

فَالْآنَ مَلْعُونٌ أَنْتَ مِنَ الْأَرْضِ الَّتِي فَتَحَتْ فَاها لِتَقْبَلَ دَمَ أَخِيكَ مِنْ يَدِكَ. (BV)

الآن أنت ملعون من الأرض التي فتحت فاهها فتلقّت دم أخيك من يدك. (TbrA1 :141)

And now you are cursed from the ground which has opened its mouth to receive your brother's blood from your hand. (TbrE)

Ge 4:11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. (RSV)

The two texts differ in the pronunciation of the names, for example:

وَبَنُو مَدْيَانَ: عَيْفَةُ وَعِيفُ وَحَنُوكُ وَأَبِيدَاعُ وَالْدَعَةُ. جَمِيعُ هَؤُلَاءِ بَنُو قَطُورَةَ. (BV)

وولد مدين عيفا وعيفين وحنوخ وأفيداع وألزاعا. هذا آخر ولده من قنطورا في التوراة. (KhdnA2 :43)

And to Madīn born 'Īfa, 'Ifra, Ḥanūkh, Afīdā' and Alzā', this is his last sons of Qanṭūra in Tawrāt. (KhdnE)
 Ge 25:4 The sons of Mid'ian were Ephah, Ephher, Hanoch, Abi'da, and Elda'ah. All these were the children of Ketu'rah. (RSV)

Or differed in the order of the sentences in same verse, for example:

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: أَحِبُّوا أَعْدَاءَكُمْ. بَارِكُوا لِمَنْ يَبْغِضُكُمْ. اَصْنَعُوا لِلَّذِينَ يَسِيئُونَ إِلَيْكُمْ وَيَطْرُدُونَكُمْ. (BV)

أما أنا فإني أقول لكم أحبوا أعداءكم وصلوا من قطعكم وافعلوا الخير إلى من بغضكم. (YqbA1 :70)

But I say to you: love your enemies, and pray for those who cut you, and do good for those who hate you. (YqbE)

Mt 5:44 But I say to you, Love your enemies and pray for those who persecute you. (RSV)

Because the aim of my research is not to compare, study and analyze the Biblical texts. Therefore it was enough to gather them and classify them with what agrees with them from the Bible. I presented the biblical text from Boustani - Van Dyke first, then the historian text in Arabic, then the same text in English, then the biblical text in English from the (RSV).

I divided the texts into two groups. The first contains what I found in ibn Khaldūn, al-Ṭabarī, Ibn al-athīr, al-Shahraṣṭānī and al-Mas'ūdī and all are found in appendix /5/. And the second are the texts of al-Ya'qūbī because they are long and match with the sequence of the biblical texts, and are found in appendix /6/. A summary of those texts are found in table number /8/, that has the verse number and the page number in the historian book.

2.3 Samples of the Harmonized Texts:

Here I will present samples of these texts that their verses were repeated several times for more than one historian. And these texts are:

Ex 20:5 Khaldūn1 :172, Ya'qūbī1 :37

لَا تَسْجُدْ لَهُمْ وَلَا تَعْبُدُهُمْ لِأَنِّي أَنَا الرَّبُّ إِلَهُكَ إِلَهُ غَيْرٍ أَفْتَقِدُ ذُنُوبَ الْآبَاءِ فِي الْأَبْنَاءِ فِي الْجِيلِ الثَّلَاثِ وَالرَّابِعِ مِنْ مُبْغِضِي. (BV)

أَنَّ اللهَ رَبَّكَ طَائِقٌ غَيْرُ مُطَالِبٍ بِذُنُوبِ الْآبَاءِ لِلْبَنِينَ عَلَى الثَّوَالِثِ وَعَلَى الرَّوَاعِ. (KhdnA)

God your Lord Jealous and ardent, visiting the iniquity of the fathers upon the children to the third and the fourth. (KhdnE)

ولا تسجد لها ولا تعبدوها من أجل أنا الرب الملك القاهر قاضي ديون الآباء عن الأبناء، نقمي على الثالث والرابع لمبغضي. (Yqb)

Do not bow down to it or worship it, for I the Lord the King overwhelmer judge the iniquity of the fathers from their children, my anger for third and fourth [generation] of those hate me. (YqbE)

You shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me. (RSV)

The text of Ibn Khaldūn the sequence of talking about the genealogy and its importance, however, the text of al-Ya'qūbī is from a long text talking about the ten commandments in a very harmonized way to the Bible, for that Ibn Khaldūn took from it the part that is suitable for his book, but al-ya'qūbī left the text as it is. There are differences between the three readings after neglecting that beginning of the verse that isn't mentioned in Ibn Khaldūn 's book, like:

Mt 5:44 Shahrastānī1:267, Ya'qūbī1:70

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: أَحِبُّوا أَعْدَاءَكُمْ. بَارِكُوا لِأَعْنِيَكُمْ. أَحْسِنُوا إِلَى مُبْغِضِيكُمْ وَصَلُّوا لِلَّذِينَ يُسَيِّئُونَ إِلَيْكُمْ وَيَطْرُدُونَكُمْ. (BV)

أنا أقول لكم، أحبوا اعداءكم وباركوا على لا عنيكم، وأحسنوا إلى مبغضيك وصلوا لاجل من يؤذيك. (ShahrA)

أما أنا فإني أقول لكم أحبوا أعداءكم وصلوا من قطعكم وافعلوا الخير إلى من بغضكم (Yqb)

But I say to you, love your enemies and pray for those who persecute you. (RSV)

Although al-Ya'qūbī cites a very long text to the sermon of the mountain (Mt 5 - 7), where most of the text is harmonized with the biblical text, but the verse here presents an example of reframing the biblical text without knowing base of this changing.

Mt 6:1 Shahrastānī1:267, Ya'qūbī1:70

أَحْتَرِزُوا مِنْ أَنْ تَصْنَعُوا صَدَقَاتِكُمْ قُدَّامَ النَّاسِ لِكَيْ يُنْظَرُوكُمْ وَإِلَّا فَلَيْسَ لَكُمْ أَجْرٌ عِنْدَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ.
(BV)

وقال: انظروا صدقاتكم فلا تعطوها قدام الناس لترءوهم فلا يكون لكم أجر عند ابيكم الذي في السماء.
(ShahrA)

And He said: Beware, of practicing your piety before men in order to be seen by them, for you will have no reward from your Father who is in heaven. (ShahrE)

لا تظهروا صدقاتكم بين أيدي البشر (Yqb)

Do not show your piety before me. (YqbE)

Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. (RSV)

This text also harmonizes with the Bible more precisely than al-Ya'qūbī as he did in (Mt 5:44).

Jn 1:1 Shahrastānī 1:265, Ya'qūbī 1:75

فِي الْبَدْءِ كَانَ الْكَلِمَةُ، وَالْكَلِمَةُ كَانَتْ عِنْدَ اللَّهِ، وَكَانَ الْكَلِمَةُ اللَّهُ. (BV)

على القديم الأزلي قد كانت الكلمة وهوذا الكلمة كانت عند الله والله هو كان الكلمة وكل كان بيده. (ShahrA)

On the Old one in days was the Word, and the Word was with God, and God was the Word, and everything was in his hand. (ShahrE)

قبل كل شيء كانت الكلمة وتلك الكلمة عند الله والله كان هو الكلمة. (Yqb)

Before everything was the word, and that word was with [at] God, and God was the word. (YqbE)

In the beginning was the Word, and the Word was with God, and the Word was God. (RSV)

Comparing this verse of al-Shahrastānī to the other harmonized quotations to the Bible, this verse seems to be strange. Especially because al-Ya'qūbī is closer to the Arabic translation we use today more than al-Shahrastānī, and I think that the most important things in both texts are keeping the soul of the verse which is the externality of the Word, and its connection to the Word was God.

Jn 1:14 Khaldūn2 :178, Ya'qūbī1 :75

وَالْكَلِمَةُ صَارَ جَسَداً وَحَلَّ بَيْنَنَا وَرَأَيْنَا مَجْدَهُ مَجْداً كَمَا لَوَحِيدٍ مِنَ الْآبِ مَمْلُوءاً نِعْمَةً وَحَقًّا. (BV)

أنَّ الكلمة صار لحماً ولم يقل صار إنساناً. (KhdnA)

That the word became flesh and he did not say became human. (KhdnE)

والكلمة صارت لحماً وحلت فينا ورأينا مجدها مجداً كالوحيد الذي من الأب المملوء من النعمة والقسط. (Yqb)

And the word become flesh and dwelt in us, and we saw her glory as a glory of the begotten of the Father, full of grace and truth. (YqbE)

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (RSV)

Ibn Khaldūn cited the first part of the verse only, since he was discussing the incarnation, while al-Ya'qūbī was citing about the Gospels, for this he quoted the whole verse. These are the main differences between the two citings and the Bible:

- The historians mentioned the Word as a feminine word, while in the Arabic Bible it is masculine. But we need to notice that the word “word” in Arabic is feminine, which maybe the reason that made the historians use the feminine form. In fact, this is what the majority of Muslim writers nowadays use when they want to mention this verse in one way or another.
- Instead of “baynana بيننا” in Arabic and “among us” in RSV, al-Ya'qūbī uses “fīna فينا” which means “in us”.
- al-Ya'qūbī uses the old nice Arabic word “qisṭ قِسْطٌ” and not “ḥaqq حق” which means truth or just.
- And the important difference is in using “laḥm لحم” which means “meat” more than flesh, which is not preferred by nearly all Arabic translations of the Bible, and they use “jasad جسد” body.
- What is unique is that we have the three words (fīna فينا, qisṭ قِسْطٌ, laḥm لحم) in the Arabic translation of the Diatessaron (Tatian no 13):

”والكلمة صار لحماً وحل فينا ورأينا مجده كمجد الوحيد من الاب المملوا نعمة وقسطاً”

“and the word became **lahm** and dwelt **fina** us, we have beheld his glory, glory as of the only son from the father, full of grace and **qist**”

Jn 20:17 Khaldūn2:176, Shahrastānī1:267, Ya'qūbī1 :78

قَالَ لَهَا يَسُوعُ: لَا تَلْمِيسِيْنِي لِأَنِّي لَمْ أَصْعَدْ بَعْدُ إِلَى أَبِي. وَلَكِنْ اذْهَبِي إِلَى إِخْوَتِي وَقُولِي لَهُمْ: إِنِّي أَصْعَدُ إِلَى أَبِي وَأَبِيكُمْ وَإِلَهِي وَإِلَهُكُمْ (BV)
أذهب إلى أبي وأبيكم. (KhdnA)

I will go to my father and your father. (KhdnE)

وقال حين كان يصلب: أذهب إلى أبي وأبيكم. (ShahrA)

And he said when he was crucifying: I will ascend to my Father and your Father. (ShahrE)

وكلمها وقال لها: لا تدنين إلي لأنني لم أصدق إلى أبي، ولكن انطلقني إلى اخوتي وقولي لهم اني أصدق إلى أبي وأبيكم وإلهي وإلهكم. (Yqb)

And he said to her: do not draw closer to me, for I have not yet ascended to my Father, but go to my brothers and say to them: I am ascending to my father and your father and to my God and your God. (YqbE)

Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God". (RSV)

Ibn Khaldūn and al-Shahristānī cited the last sentence in this verse “I am ascending to my Father and your Father”, their record is harmonized with the Gospel and with what al-Ya'qūbī cited.

But al-Ya'qūbī uses the whole verse and in very harmonized way except using “draw closer” instead of “hold me”. For this part of the verse, Martin Akkad in the fifth chapter of his dissertation “The Gospels in the Muslim and Christian Exegetical Discourse from the Eighth to the Fourteenth Century” to study this verse in the Muslim and Christian exposers in a rich way.

The summary of the fourth chapter

The presence of the Bible is few in the Muslim historian books, that lived in the period I appointed. However, the big number of these books we have today makes the presence of the Bible notable. But the hardest obstacle that faces the researcher about the Bible in the books of those historians will stay as it is presented in this chapter and it is the division and separation of the biblical text from what is added to it that is not related to the Bible, except other obstacles like separating the texts or the biblical stories from the similar Muslim traditions, the thing that I did not tackle in this research.

CHAPTER V

CONCLUSION

Contents of the Fifth Chapter

1. The Historian's Knowledge
2. The Historian's Opinion of the Bible
3. The Bible in Arabic
4. Gathering a Bible from the Arab Historians

Here I conclude my research giving final conclusions based on the quantity and the quality of the historians' knowledge with the relationship to the Bible, and take it as a starting point to come to my ambitious project which is gathering what I call "The Bible of the Arab Historians".

1. The Historian's Knowledge

One of the main controlling pillars in the historians' writings and the content of their historical material is the type and the amount of the information each historian has. My evaluation to the books is searched, will be by giving my observations that I found.

Through the following we can describe the historians' relationship with Christianity, and know their information about it:

They knew the Christians, but this knowledge was mixed with oppression and humiliating which increased in domination and arrogance. All this did of course reflect the way they wrote about, presenting their life and show their circumstances.

They knew the Christianity, but this knowledge was general knowledge in addition to the shameful struggles between the denominations, some bishops of the same denomination or even Christians in general with their clergymen. And even when they described the development of Christianity and the Councils they explained the conflicts more than talking about the agreements, the sanctions and the regulations of the Ecumenical Councils.

They knew the Bible, but this knowledge was limited by considering its content Kūfr teachings, and not telling about the prophet of Muslims, so for that they only used it as historical material or criticized it in comparing with Islam.

From other side, the information produced lacked current scientific validation and was criticized on the base of their religious lense. The Islamic Historians' records were not presented objectively but, were engaged in religious criticism. Therefore the writers interpreted reality based exclusively on their Islamic knowledge, that controlled their mentality and the way they think. Through it,

they measure what information they face and derive what they have to decide towards the ideas and theories. This way limited the information they received and decreased the possibility of dealing and handling it. Notice how al-Mas'ūdī (MsdMrj1:64) clarifies this idea “in the Gospel there are long accounts of al-Masīḥ and Maryam p.b.u.h., and Yūsūf the carpenter, which we forbear inserting; for God almighty does not mention them in his Book [Qur'ān], nor has his prophet Mohammed p.b.u.h related them”.

Another obstacle reduced their knowledge which is their linguistic knowledge. It is sure that Arabic did not promote to be a liturgical or a language of theological studies, as the Greek and the Aramaic, and later the Coptic, Syriac, Assyrian, and Armenian. For that it is needed to know at least one more language to be able to be introduced to the Christian concerns. Being unable to reach the needed knowledge easily made the results far from the expectations and sometimes wrong. Let us see how they cited the following information and how the way of citing shows mistakes or at least limits the understanding of the meanings of the information:

Ibn Khaldūn mentions the name of the last book of the New Testament “Book of Abughalimsis كتاب الأبوغالمسيس” (Khaldūn1:290), and this is true. However, the explanations that followed the name shows that he did not know what does the word “αποκαλυψις” mean, where he said “contains the revelation of John b. Zabdi”. If he said that “it is the revelation of John” it would be more acceptable to be explaining or translating the word Apughalimsis, or saying “it contains a revelation”. I suggest that he did not understand that word at least as the name of the book.

Ibn al-Nadīm mentions “Book of Ḥishwarush and it is called al-Majalla” (Nadīm :25), and I did explain the meaning of Maghilloth in the third chapter. It would be preferable if he did know the meaning of Maghilloth to say “Book of Ḥishwarush one of Majalla Books” or “it is a Book from Majallas' Books”. There is no explanation to this except that at least he did not know Hebrew or Syriac.

al-Mas'ūdī calls John as “Miruḥanna” (MsdMrj1:64). In Arabic, and it seems in Syriac too, St. John is “Mar Yoḥanna مار يوحنا” or “Mir Yoḥanna مير يوحنا”, then in

colloquial language people will pronounce it as one word “Mīruḥanna ميرهنا”. So, what happened with al-Mas’ūdī is that maybe he thought that Mīruḥanna is a different person than John!

The same happened with Ibn Khaldūn while talking about prophet Elijah in (vol2 :129), where he cites from Ibn al-‘Amīd saying “prophet Īliyya cursed him”, and from al-Ṭabarī he cites “this prophet who cursed him is Īlyas b. Sīn”. It is clear that Ibn Khaldūn was not trying to refer to the difference in pronouncing the names between a dialect and another, however, he is stuck in the same confusion like al-Ṭabarī before him, just because they did not know Greek or Syriac and we won’t be unjust towards them if we added the Coptic and other languages.

2. The Historian’s Opinion of the Bible:

In the previous paragraph, while talking about their awareness to the Bible, I mentioned that their knowledge was hardly limited that they could not override it and maybe they could not negotiate it too. I see that the attitude of the historians toward the Bible is similar to lots of today’s contradicting incidents, and as an example I will talk about the position of the “women” in Syria, where I think it is similar to the Bible for the Muslim historians.

Today in Syria – and I am writing this in a time that Syria is coming to some ambiguous changings –women have most of the rights that are consecrated in the advanced countries. These rights are consecrated in the Syrian law clearly and frankly, and injustice towards her is rare. She is actually present in all fields, from being a vice president, to the parliament and ministry, to the general managing, education and the highest army ranks. But what is the situation in real life? What about how the society deals with the female in the different life situations? The reality is that the men kept thinking that they are dealing with a “woman”, hitting women is still familiar, forcing girls to leave schools in early age is also spread, choosing a special costume for girls, easily divorcing for any reason and making it hard for a woman if she asks to divorce.

This unreasonable duplicity in dealing is the same with the Bible. Christianity is a heavenly religion as they call Judaism, Christianity and Islam. The Injil is inspired from God just as the Tawrāt and the Qu'ran. The position of Christians and Christianity is preserved in laws. However, what really exist since more than 1200 years, the external shape of those laws is good but the content is humiliating "Ahl al-Dhimma", and the Bible is distorted, which means that the Christians are evil that they encroached the Book of God as if God is not able to protect his inspiration. Then it gets worse when they say that Judaism ended with Christianity and Christianity ended with Islam, so there is no need to have Christianity after today.

Is this an exaggerated way of understating the Muslim historians opinion towards the Bible? No.

Why did the historian cite a Biblical text from a Muslim narrator, while the book already existed! Why did the historian cite a Biblical text from a Muslim narrator, while the book already existed!

And when he cites from the Bible and do some changings to it, although they consider the Bible as Waḥy!

And when he avoids mentioning that he cited directly from the Bible, although he mentions the names of his other sources!

And when Christians are described as kuffar and obliged to Ghiyar, and they are obliged to die, immigrate or convert to Islam. This means that even if the quotation is literal and continuous for several sentences, it is never a text from the word of God!

3. The Bible in Arabic

The Arabization of the Bible in the Abbasid era is an affirmed thing as I presented in the first chapter, and this thing was known and famous as Ibn Abi Uṣayni'a (p261) describes the link between the Caliph with the Tawrāt "when Ḥunayn became stronger and famous between physicians, and the Caliph heard about him, he ordered to bring him... and he was reading Zabūr al-Rūm

[Greek Psalms]”. But the most important question here: What copy of the Bible was available for the historians?

The Islamic Encyclopedia assumes that

It is unclear whether mediaeval Muslim authors had direct access to an Arabic translation of the Hebrew Bible. Muslim authors (Ibn al-Nadīm, al-Masūdī, Ibn Hazm) knew about early Bible translations... Most of their information, however, seems to have been gathered orally from Jews, up to the 9th/15th century, with the exception of a few Muslim authors like Ibn Kutayba and Ibn Hazm, who may have had at least parts of the Hebrew Bible in full translation before them (Yahya 2000:394).

But I see from some texts that I found with some historians specially al-Yaʿqūbī, al-Shahrastānī, al-Masʿūdī and less Ibn Khaldūn that they had a chance to have a personal contact with the Bible, or at least some parts of it, because:

- The phrases they use that refer to a personal experience like: I read, I saw, I found and others.
- The similarity between the texts they presented and the Arabic Biblical text available today, or what we got from those ages.
- The friendships they had with Christians and even Jews, because most of those who worked in public concerns were close to the church the idea that opens a space for the historians to deal with the Bible with the aid of a Christian friend.

The answer of the previous question takes us to another question: Did the historians have a copy of the Bible or parts from it?

In fact, in the 17 books I read, I did not find any reference to the possession of the Bible or parts from it, and the reasons as I see are:

- Not feeling the importance of that because of their opinion in the Book and its contents.
- The negative religious conflict between the ruled Christians with the Muslim rulers, that did not give a permission to the Christian “the non-pure” to catch a copy of the Quran, or for a Muslim “the enemy of the Bible and the cross” to gain a copy of the Bible.

- Fear from other Muslims. Possessing new books was a new phenomenon, but they did not come to a point of having a copy of non-desired books, so how would it be if the book was to the “despicable religions”.

4. Gathering a Bible from the Arab Historians

Can we benefit from the quotations historians have from the Bible to re-build an Arabic Bible that goes back to that period exactly the same way the researches in the fathers' writings thought?

The numerous scriptural quotations included in the commentaries, sermons, and other treatises written by church fathers. Indeed, so extensive are these citations that if the text of the New Testament were destroyed, they would be sufficient alone for the reconstruction of practically the entire New Testament” (Metzger and Ehrman 2005:126).

Through my research on this little amount of books I can answer “Yes”. However a project like this would be limited in the Bible books that the historians were concerned in. And as we saw in the third chapter and more in the fourth, the books that the historians considered to be for the Jews and Christians are the Pentateuch and the Gospels, although Ibn Khaldūn and Ibn al-Nadīm did present a list of all the Bible books.

In spite of all this limitation in their interest in the books and the quotations, the amount of these quotations is not little at all.

I indicate this with the following statistics I gather in them the total of what I found from texts that harmonize and go similar with the Bible, and this statistics has clarifying in appendix /7 and 8/.

The texts that harmonize with the Biblical texts:

I found it in Ibn Khaldūn, Ibn al-Athīr, al-Shahrastānī, al-Mas'ūdī (two books), al-Ṭabarī and al-Ya'qūbī, and they are cited from: Genesis, Exodus, Deuteronomy, 1Kings, 1Chronicles, Psalms, Daniel, Matthew, Mark, Luke, John, Acts, Romans, and the verses in each book are:

Scripture	Verses Number	Scripture	Verses Number
Genesis	54 verses	Matthew	85 verses
Exodus	18 verses	Mark	13 verses
Deuteronomy	1 verse	Luke	67 verses
1Kings	1 verse	John	94 verses
1Chronicles	1 verse	Acts	20 verses
Psalms	38 verses	Romans	2 verses
Daniel	6 verses		

Table11: The number of verses that are harmonized with the Biblical texts

The Texts that are similar to the Bible:

This type is found with all the historians except al-Waqīdī were there are lots of references and quotations that are so close to the Biblical texts. These texts are recited from the following books:

Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1Samuel, 2Samuel, 1Kings, 2Kings, 1Chronicles, 2Chronicles, Ezra, Esther, Isaiah, Jeremiah, Daniel, Matthew, Mark, Luke, John, Acts, Romans, 1Corinthians, Revelation.

And because with the texts that harmonize with the Bible it is hard to determine the exact text of a verse, and here I would like to remind with some of the reasons that make it hard to determine:

Some of them only had the idea of the event.

Some had scattered information about the story or the event.

Some presented a Biblical chapter in couple of sentences.

Some were a summary of the whole Book, as Ibn Khaldūn did with the books of Ezra and Esther.

From here I will consider every reference I found as a chapter from the Bible, so the chapters found in the historians' books are:

Name of the Book	Total Number of	Chapter Number
-------------------------	------------------------	-----------------------

	Chapters	
Genesis	28	1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 19, 22, 25, 27, 28, 29, 32, 36, 39, 46, 49, 50
Exodus	21	1, 2, 3, 12, 13, 14, 15, 16, 17, 18, 19, 20, 32, 33, 34, 35, 36, 37, 38, 39, 40
Numbers	12	1, 2, 13, 14, 16, 20, 21, 22, 24, 25, 26, 31
Deuteronomy	3	1, 31, 34
Joshua	7	1, 6, 7, 8, 9, 10, 24
Judges	15	1, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17
1Samuel	19	1, 2, 4, 5, 6, 7, 8, 9, 11, 14, 15, 16, 17, 18, 19, 20, 21, 27, 31
2Samuel	14	1, 2, 3, 4, 5, 7, 11, 12, 13, 14, 15, 18, 19, 24
1Kings	16	1, 2, 3, 6, 7, 8, 10, 11, 12, 14, 15, 16, 17, 19, 20, 22
2Kings	21	1, 2, 3, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25
1Chronicles	1	24
2Chronicles	5	16, 24, 26, 33, 36
Ezra	the whole Book	
Esther	the whole Book	
Isaiah	1	11
Jeremiah	4	25, 29, 39, 43
Daniel	6	1, 2, 5, 6, 7, 8
Matthew	13	1, 2, 3, 4, 5, 8, 10, 14, 16, 19, 25, 26, 27
Mark	4	1, 6, 15, 16
Luke	7	1, 2, 3, 4, 7, 10, 23
John	8	1, 3, 5, 12, 15, 18, 19, 20
Acts	8	3, 4, 7, 11, 12, 13, 15, 22
Romans	1	5
1Corinthians	2	5, 15

Table12: The verses and the chapters that are similar to the Bible

All these came from 12 books for 11 historians, what if we took into our consideration hundreds of other history books? I think we can gather almost a complete copy of the Pentateuch and the Gospels, this if we did not extend our research to the other Islamic religious books and the fathers' writings that belong to that era.

A research like this will achieve the following important aims:

- A documentation of another source to confirm the existence and the spread of the Biblical text in Arabic specially certificated by non- Christian authors bringing harmonized and similar quotations from different places on earth.
- Clarifying the understanding of the Arab Christians to the Biblical text, before 1000 year of now, i.e. after 1000 year of writing the inspiration, all this with the big existence of the Syriac, Assyrian and Coptic language, and the raising of the Islamic traditions some of which are Arabic and some of which are not.
- Also clarifying the Muslim understanding to the Bible in that time, not just because of citing the text, but from their trying to frame Biblical sentences from their own understanding and even from their objection to some texts they cited. This helps more for those who make comparison studies for Islamic and Christians' texts.
- That will help to confirm that the Christians held fast to the faith through oral traditions as well as through copied manuscripts.

From this point I wish that the work on finding the Bible in the Islamic history book will continue, because as we saw here in this research it is an abundant source of the Biblical text. Giving attention to it was little in comparing with focusing of the Islamic books that are specialized in interpreting and other Islamic knowledge.

Appendixes

Appendix /1/

Comparison of Church Ranks with the Text of al-Mas'ūdī and Ibn Khaldūn

Notes on the content of the Table:

This table consists of all the ranks and church titles known or used before and now, regardless of the acceptance or rejection, using or neglecting them from churches, and the same for its hierarchy. The aim of this table is to show the attempt of al-Mas'ūdī and Ibn Khaldūn to name and describe the church ranks that they knew or heard about. The name of the ranks and titles are written in Greek, because their pronunciation is close to the Arabic spelling.

The text of Ibn Khaldūn (vol2: 174 – 175): I partitioned the text so it goes according to the lists of the ranks as it is shown in the Arabic column.

The text of al-Mas'ūdī (v1: 95): al-Mas'ūdī sorted the ranks from the lowest to the highest, and used ordinal numbers to clarify the sequence of ranks.

Ibn Khaldūn	MadMrj	In Greek	In Arabic	
The bishops used to call the patriarch as Ab [baba, father]... which means the father of fathers		παπας	Baba	بابا
		αββας	Anba	أنبا
The owner of this religion and the one in charge of it ceremonies was called al-Pātrāk. He is the head of the denomination and successor of Christ	And above all these ranks is the Baṭrak, which means the father of the fathers	πατριαρχης	baṭrīyark	بطريك
		αρχιεπισκοπος	Ra'is asaqīfa	رئيس أساقفة
		αρχιερευς	Ra'is kahana	رئيس كهنة

		καθολικον	Kathulikun	كاثوليكون
the responsible of prayers al-Jathiliq		καθολικος	Jathlīq	جاثليق
			Maphrian	مفريان
the judge metropolitan	Ninth the Mūṭran: which means the head of the town	μητροπολιτης	Muṭran	مطران
		αρχιμανδριτης	Arīshmandrit	أرشيمندريت
and he [Pope] sends his deputies and caliphs to al-Naṣrāniyya nations who were far from him and they call him the bishop i.e. the vice of Patriarch	Eighth the 'Usquf	επισκοπος	'Usqūf	أسقف
	Seventh Hur Al-ghītus: he is after the 'Usquf	χωρεπισκοπος , επισκοπος των αγρων	'Usqūf al-Qūra, 'Usqūf al-Kūār	أسقف القرى أو أسقف الكور
	Sixth Yuduṭ	ηγουμενος	Qūmmṣ	قمص
they called the reader the Qassis	Fifth Qassis	πρεσβυτερος	Qassis	قسيس
		ιερευς	Kaḥīn	كاهن
		αρχidiaκονος	Ra'is al-Shamamisa	رئيس الشمامسة
their people in the mosque Shamāmisa	Fourth Shāmmās	διακονος	Shāmmas	شماس
	Third Yudana	υποδιακονος	Musa'id Shammas	مساعد شماس
	Second is A'nust	αναγνωστης	Qari'	قارئ
	First is Salt	ψαλτης	Murattīl	مرتل
			Qandalaft	قندلفت
		πυλωρος	Bāwwab	بواب
the one who kept himself isolated to worship the monk			Rahīb	راهب
Table 6: Church Ranks according to of al-Mas'ūdī and Ibn Khaldūn				

Appendix /2/

The Major Patriarch According to al-Mas'ūdī and Ibn Khaldūn

In this table the text of al-Mas'ūdī (v2:199) comes as it is, However, I divided the text of Ibn Khaldūn (v2: 174-175) according to the sequence of the Batriarchs of al-Mas'ūdī's text.

	Muruj vol2 :199	Ibn Khaldūn vol2 :174-175
Rome	al-Naṣrāniyya has four Baṭāriqa: the first is the head of city of Romiya	In Rome there was apostle Butrus who was sent by 'Īsā p.b.u.h
Constantinople	The second, is the head of Qusṭanṭiniyya city , which is called Aqsus and its old name is Būzanṭiya	Andrāwus al-Shīkh [presbyteros] was in Bīzanṭiya which is Quṭanṭiniyya, and he was in Inṭakiya
Alexandria	The third is the head of al-Iskandariyya in the land of Egypt	And in al-Iskandariyya was Marquṣ the disciple of Butrus
Antioch	The fourth is the head of Inṭakiya, and Romiya and Inṭakiya belong to Butrus, they start with Romiya because it belongs to Butrus, then they ended with Inṭakiya because it belongs to him and to glorify Būlus	
Jerusalem	And they established a new one in bait al-Maqdis, which did not exist before. It was used for Iliyā which is Bait al-Magdis a bishop who was responsible for Ludd in the land of Filasṭīn	And in Bait al-Maqdis there was Ya'qūb al-Najjār [carpenter]
Table 7: The Major Patriarch according to al-Mas'ūdī and Ibn Khaldūn		

Appendix /3/

List of the Bible Books comparing with our Old Testament today

The Old Testament

In this table there are 6 lists of the Bible Books:

The first two columns are the nowadays Old Testament Books and their names in Hebrew,

K1: Ibn Khaldun's first list.

K2: Ibn Khaldun's second list.

N1: Ibn al-Nadīm's list from a Jewish source.

N2: Ibn al-Nadīm's list from a Christian source.

The last column is a shortened list from al-Mas'ūdī.

Nowadays Old Testament		K1	K2	N1	N2	MsdTnb
Pentateuch	תורה:	Tawrāt Five books	Tawrāt Five books	Tawrāt fifths	Tawrāt Five books	Tawrāt Five books
Genesis Exodus Leviticus Numbers Deuteronomy	בראשית שמות ויקרא במדבר דברים					
Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles	יהושע שופטים רות שמואל א' ב מלכים א' ב דברי הימים	Book of Yusha' Book of Quḍat, Book of Ra'ūth, book of Yahūdha, four books of the kings Book of Binyamīn	Book of Yusha' b. Nūn Book of Quḍat, Book of Ra'ūth, Book of Yahūdha, Four Books of the kings, book of Binyamīn	Book of Yahūsa' Book of Saftī Book of Shamwil Book of Malkhi Book of Diwan al-A'yyam	Book of Yūsa' b. Nūn Book of al-Asbat Book of case of R'uth Book of Shamāwil and the case of Dawūd Book Sīfr	Twelve major Prophecies

					of news of Banū Isrā'īl	
Ezra Nehemiah	עזרא נחמיה	Book of Imam 'Azra	Book of Imam 'Azra	Book 'Azūr		
Esther	אסתר	Book of Ushir	Book of Ashir	Book of Ḥishwaru sh		
Job Psalms	איוב תהלים	Book of Ayyub the truthful Psalms of Dawūd	Book of Ayyub the truthful Psalms of Dawūd the prophet	Book of Ayyub Book of Zabur of Dawūd		
Proverbs Ecclesiastes Song of Solomon	משלי קהלת שיר השירים	the five Books of his son Sulaiman	the five Books of his son	Book of Sulaiman' s Proverbs Book of Quhilt Book of Sir Sirin	Book of Sulaiman' s of rulling Book of Sir Sirin	
Isaiah Jeremiah Lamentation s Ezekiel Daniel	ישעיה ירמיה איכה יחזקאל דניאל	the sixteen prophecies of the major and minor prophets	the sixteen books of prophecies of the minor and major prophets	Book of Ashi'ya Book of Irmya Book of Akha Book of Hazqiyal Book of Danyal	book of prophet Ashi'ya Book of prophet Irmya Book of Hazqīl	Twelve minor Prophecies
Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	הושע יואל עמוס עובדיה יונה מיכה נחום חבקוק צפניה חגי זכריה מלאכי			Book of Prophets small sīfr	book of the twelve prophets	

		story of Haman Books of al- Mqabiyyn of Ibn Kraiuun Yashu' b. Sharikh	story of Haman three Books of al- Mqabacīn Yashu' b. Sharikh		wisdom of Hawisa' b. Sirin	
Table (8 –a): Table of the Bible books according to the lists of Ibn Khaldūn, al-Ṭabarī and al-Mas'ūdī: The Old Testament						

The New Testament

In this table there are six lists of Bible books:

The first two are the nowadays lists of the New Testament books and their names in Greek,

K1: The first list of Ibn Khaldūn.

K2: The second list of Ibn Khaldūn.

N2: The list of Ibn al-Nadīm from a Christian source.

The last column is a shortened list from al-Mas'ūdī.

Nowadays New Testament		K1	K2	N2	MsdTnb
Gospel of: Matthew Mark Luke John	εὐαγγέλιον κατὰ μαθθαίον μαρκον λουκαν ιωαννην	Four copies of Gospels: Injīl Matta Injīl Murqas Injīl Luqa Injīl Yuḥanna	Four copies of Gospels: Injīl Matta Injīl Murqūṣ Injīl Luqa Injīl Yuḥanna	Four copies of Gospels: Injīl Matta Injīl Murqūs Injīl Luqa Injīl Yuḥanna	
Acts	πραξεις αποστολων	the Abriksīs of al-Rusul stories	Abriksīs of al-Rusul stories	Book of al-Ḥawariyy n known as Fraksis	Biriksis
Pauline Epistles		book of Bulus fourteen epistles	Book of Būlus fourteen epistles	Book of Bulus al-Saliḥ is twenty four epistle	Book al-Salikh is fourteen epistles of Būlus
General Epistles	επιστολαι καθολικαι	Books of Qataliqūn seven epistles	Books of Qataliqūn seven epistles		
Revelation	αποκαλυψις	Book of	-		

	ιωαννου	Abughalimsis contains the revelation of Yuḥanna b. Zabdi			
		And Book of Aqliminṭus			
Table (8 –b): Table of the Bible books according to the lists of Ibn Khaldūn, al-Ṭabarī and al-Mas'ūdī: The New Testament					

Appendix /4/ Texts of Ibn Khaldūn that are Similar to the Biblical Texts

This appendix includes all Ibn Khaldūn's texts that are similar to the biblical texts, and I separated it from the rest of the historians in (2.2) in the fourth chapter, whereas its normal place is in (2.3), and because its big I preferred to put it alone in a special appendix. In pages 106-137 of volume 2, There are long texts includes all the chapters of the bible historical books, so I limited my self in this appendix to mention the texts of the Pentateuch and the new testament

Most of these texts are taken from the second volume of the edition I used, and I clarified this in the beginning of each group of texts that belong to them.

I will use the same way of presenting that I used with the texts that are similar to the biblical texts, but I will omit the column that I mentioned in the name of the book, the volume and the page number, because here I am using one book, to get more space since the texts are long.

If I found a text that is classified as a text that is harmonized and it could be omitted without affecting the sequence of the text here, I will omit it from this appendix and mention it in its place. But if it is not possible to omit it, I will leave it here so the sequence won't be cut. Finally, I didn't put my comments on these texts as I did with the other historians because of the limits of the research I am doing.

Volume 1

1c 6 :2-3, Ge 32 :28 He is Mūsā b. 'Umran b. Yaṣhar b. Qāhit b. Lawī b. Ya'qūb and he is Isrā'īl of God and this is his name in Tawrāt.

(P15)

Ge 9:25 The curse of Nuḥ on his son Hām is [وقع] mentioned in Tawrāt, but it does not contain any mention of black, just he cursed him that his children will be slaves to the sons of his brothers.

(P105)

Ex 20:5 In Tawrāt the meaning of: God your Lord Jealous and ardent, visiting the iniquity of the fathers upon the children to the third and the fourth.

(P172)

Volume 2

Ge 5:32 Then genealogists and commentators agreed that all nations came from the three children of Nuḥ: Sām, Ḥām and Yāfith, whom are mentioned [وقع] in Tawrāt, and that Yafith is the eldest and Ḥam the youngest and Sam in the middle.

Ge 10 :21-24 what Ibn Ishāq recorded is that Sām b. Nuḥ has five children: Arfakhshadh, Lawudh, 'Irm, Ashūdh and Ghalīm, and they are mentioned in this way in [وقع] Tawrāt. and that the sons of Ashūdh are people of Muṣil, and sons of Ghalīm are people of Khuzstan and Ahwāz is a part of it. But Tawrāt does not mention the sons of Lawudh.

(P8)

Ge 14:1 king of Ahwāz is called Krdlā 'Umrū of Banū Ghalīm is in al-Tawrāt

Ge 10:23 It is mentioned in Tawrāt sons of Irm four: 'Uṣ, Kāthir, Mash, and it said Mashaḥ, and the fourth Ḥūl

(P9)

Ge 10,11 And sons of 'Abir b. Shalikh b. Arfakhshadh, this is his name in Tawrāt, and in others : Shalikh b. Qīnan b. Arfakhshadh but no recored for Qīnan in Tawrāt because he was magician and called him self diety, and for some others, that al-Nimrūdh is one of Arfakhshadh but it is weak In Tawrāt 'Abir have two sons: Fāligh and Yaqṭan, and for schlar's of the genealogy that Yaqṭan is Qaḥṭan as Arabs pronounce it. And from Fāligh came Ibrāhīm p.b.u.h and his nations whom will mention later, and from Yaqṭan many nations, in Tawrāt recorded of three In Tawrāt recorded of three of his [Yaqṭan] sons: al-Mirdhadh, Ma'raba, Maḍaḍ, and they are Jurhum and Irm and they are Ḥaḍur and Salif and they are people of al-Salfāt, Saba and they are people of Yamanof Ḥimiyar, and al-Tababī'a, Kahlān and Hdr̥mawt and they are Ḥadramawt. Those are five, and we recored other eight of them... they are: Bībarih, Aūzal, Dīfāl, 'Uthal, Afīmaiyl, Aiyufīr, Ḥawila and Yūfāf...Yāfith... have seven sons according to what in [وقع] Tawrāt: Kumar, Yawan, Madhāi, Maghūgh, Qāṭūbal, Māshakh and Ṭīrāsh.

(P11)

And Yawan and his name is Yūnan according to Isrā'īliyyin have he has four sons: Dādūiyn, Alīsha, Kītm and Tarshīsh are people of Ṭarsūs... and Ṭīrāsh they are al-Furs [Persian] according to al-Isrā'īliyyin. And Ḥam... have four sons according to what in [وقع] Tawrāt: Maṣīr and some say Maṣraiym, Kan'ān, Kūsh and Qūṭ. From the sons of Maṣīr according to Isrā'īliyyin: Fatūsīl and Kaslūhīm, and it is in [وقع] Tawrāt that Filshnīn is from them too (p12). According to what was mentioned in Tawrāt that Sons of Kan'ān b. Ḥam are twelve: of them Ṣaīdūn in the area of Ṣaida, Īmūri and krsāsh... and from Kan'ān Yabūs... but scholars think that they are sons of Māzīgh b. Kan'ān so maybe Māzīgh one of them, and from Kan'ān those whom their king 'Ūj b. 'Anaq, and 'Arfān, Arwādī, and Khūwi in the area of Nablūs, Saba in the area of Ṭarablūs, Ḍamāri in the area of Ḥūmṣ, Ḥama in the area of Anṭakiyya, and it used to have the name Ḥama like their name.

(P12)

And Kūsh b. Ḥam it was mentioned in Tawrāt five of his sons: Sifna, Sibla, Jawila, Ra'ma and Sifkha. And from the sons of Ra'ma Shaw and they are in al-Sind, Dadan and they are in India. In [Tawrāt] it is as well mentioned that al-Nimrūdh is one of Kūsh's sons but there are no descriptions for him, but it explained that Jawila Zawila are people of Barqa, but people of Yaman are sons of Saba

(P14)

Ge 7:6, 9:28-29 And you need to know that Nuḥ p.b.u.h was six hundred years old on the day of the flood, After the flood Nuḥ lived three hundred and fifty years, All the days of Nuḥ were nine hundred and fifty years, fifty to thousand, this is what al-Muṣḥaf [Qur'an] records the same is mentioned in [وقع] al-Tawrāt.

(P37)

Ge 11:27-28 as it is mentioned in tawrat, it was born to Tariḥ who is Āzir three sons: Ibrāhīm, Nāḥūr and Hārān. then Hārān died in the life of his father Tariḥ leaving his son Lūṭ who is the nephew of Ibrāhīm.

Ge 11:31 then God commanded Ibrāhīm to go out of the land of al-Kildaniyyin in Bābil, so he went out with his father Tariḥ and with them according to Tawrāt his son Nāḥūr son of Tariḥ and his wife Malka nephew of Hārān his brother, and accompanied with Lūṭ son of Hārān.

(P38)

- Ge 11:29, 31 And he said in al-Tawrāt that his daughter in-law means Ibrāhīm's wife, and it was said she is the sister of Mīlka bt. Hārān b. Tariḥ, and it was said she is the daughter of Hārān's king, she disobeyed her people's religion, and Ibrāhīm married her to keep her safe, and it is recorded in Tawrāt that she went out with them from the land of al-Kildaniyyin to Hārān and he married her. And it was said: she is the daughter of Hārān b. Nāḥūr and Hārān is Ibrāhīm's uncle according to al-Sahīf
- Ge 11:32 they remained in Hārān where his father Tariḥ died and his age was two hundred and five years.
- Ge 12:1,2,4 then he was commanded to leave and go to land of al-Kan'aniyyin, and God promised him that it will be his and his children, and they will in number like pebbles of the ground. He went to place in Bait al-Maqdis when he was seventy five years.
- Ge 12:10-20 Then a famine attacked the land of al-Kan'āniyyin, so Ibrāhīm with his family went to Egypt, and the beauty of sara was described to Far'ūn king of al-Qibt, so he took her, and when he thought to sleep with her, his hand solidify on his chest, then he asked her to pray for him, and he prayed and his hand healed.
- Ge 13:5-13 After that Lūṭ left Ibrāhīm p.b.u.h because of the big numbers of folks and servants and the lack in pasturage, for this he went to al-Mu'tafika in the land of Filasṭīn which is the land of al-'Udūr which knows as 'Udūr of Ṣaqir, and there where according to

(P39)

What Muḥaqqiqūn five villages of Sadūm. he found them practicing adulatory so he invited them to the dīn, and forbidden them to continue in sin, but they did not believe him and stood against him, but he remained living between them inviting them to God, till they parish as Qur'an said.

- Ge 14:1-12 and Lūṭ went with the army of Kan'an and Filaṭīn to fight Eastern king when they came to the land of al-Sham, and they were four kings, king of al-Ahwaz of Banū Ghalim b. Sam and his name Krzūla 'Amir, and king of Bābil his name in Tawrāt Shin'a but his name Amraqil and was said he is Nimrūd, and king al-Astār and I do not know the meaning of this word his name is Aryūḥ, and king of Kūjim which means king of nation or group [malik al-'Umam, jama'ā] his name is Tiz'āl.

(P40)

Ge 17:23-27 and in al-Tawrāt it is mentioned that [Ibrāhīm] was ordered to circumcise his son Ismā'īl when he was thirteen years old, and all free people in his house, and that happened when Ibrāhīm was ninety nine years old, and he said to him this is a covenant between me and you and your children.

(P41)

And they were [sons of Ismā'īl] as it is mentioned in Tawrāt, twenty two, the eldest Banāyut, his is the one that is called Nābat and Nabat, then Qīdhar, Adbīl, Bassām, Mashma', Dhūma, Masār, Ḥarāh, Qima, Baṭūr, Nāfis and Qadma.

Ge 25:17-18 and in Tawrāt he [Ismā'īl] died when he was hundred thirty seven years old, and that his shī'a [نسل, people] dwelled between Ḥawīla to Shūr in front of Egypt from the side of Athūr, and they dwelled basid the shī'a of his brothers, and Ḥawīla according to Ahl al-Tawrāt is the area of south of Barqa.

(P44)

Nu 1:45-46 then Mūsā counted them in the wilderness, and all those who are ready to fight from age twenty and up, and they were six hundred thousand and more.

(P46)

Ge 36:8 while 'Īṣū b. Ishāq dwelled in the mountain of banū Yas'īn of banū Jawa one of Kan'ān people, which it is the mountain of al-Sharat between Tabūk and Filasṭīn, and known today as land of Kark and al-Shūbak.

Ge 36:20 from those people according to al-Tawrāt seven people: Banū Lūṭan, Banū Shubal, Banū Ṣamqūn, Banū 'Ana, Banū Dīshūq, Banū Yaṣan, Banū Dīsān, and from Banū Dīshūn are al-Ashbāl, so 'Īṣū dwelt between them in that land.

Ge 36:2 and he got married from them from Ahlīqama daughters of 'Ana b. Yas'īn from Jawa.

Ge 36:3-5 And he married from the daughter of Ḥaī of Kan'āniyyin, 'Adha bt. Aīlūl and Basmāt bt. Ismā'īl p.b.u.h, he has five sons mentioned in al-Tawrāt the eldest Alifaz from 'Adha bt. Aīlūl, then Ra'ūyl from Basmāt bt. Ismā'īl, then Ya'ūsh, Ya'lam and Quraḥ form Ahlīqama bt. 'Ana.

Ge 36:11-13 Alifaz has six sons: Thīmal, Aūmār, Ṣafū, K'tām, Qtāl and the sixth 'Amaliq form a concubine called Timtā' who is the sister of Lūṭan b. Ys'īn. and Ra'ūyl b. 'Īṣū has four sons: Nāḥa, Zīdim,

Shatma and Marra. This way the sons of al-ʿĪṣ and their sons were mentioned in al-Tawrāt. and in it [Tawrāt] that

(P47)

Ge 36:1 al-ʿĪṣ's name is Adūm, for this they were called Banū Arūm, but for some Israʿīliyyin the name Arūm is for that mountain, and it means in Hebrew the red mountain which has no plants.

(P48)

Ex 3:1, 2:18 al-Šīmari that Mūsā hired to make him marry Is Bathir b. Raʿūyl, and it happened to be in al-Tawrāt that his name is Yabthar and that Raʿūyl his father or his uncle, and was the one who took the responsibility of the contract of the marriage.

Ge 19:36-37 About Lūṭ b. Hāran... his children according to what is mentioned in al-Tawrāt is ʿAmmūn and Mūʾāiy

(P49)

Ge 22:20-24 Nāḥūr has from Malka according to what happened to be in al-Tawrāt eight sons: ʿŪṣ, Būṣ, Qamwīl who is the father of al-Arman, Kās from him al-Kildaniyyin which from them came Bakhtanaṣṣar and kings of Bābil, Ḥadhū, Baldās, Baldāf and Yathūyl. And he has from his concubine Adūma from sons: Ṭālij, Kaḥim Takhish and Maʿkha. Those are the sons of Nāḥūr brother of Ibrāhīm all of them are mentioned in al-Tawrāt and they are twelve children.

(P50)

Ge 10:25 there is no mention of [Qaḥṭan] in al-Tawrāt, but Fāligh and Yaqṭan are mentioned.

(P52)

Ge 10:8 The mention of al-Nimrūdh in al-Tawrāt as a son of Kūsh b. Ḥām, but no mention in it to Kanʿān b. kūsh...

Ge 11:1-9 The problem of the building happened to al-Nimrūdh and his people on the time of our master Ibrāhīm p.b.u.h, and that was the very famous confounding, it happen to be in al-Tawrāt...

Ge 10:11-12 al-Mūṣil took control on his uncle Sūriya b. Nabīṭ king of Bābil, and the kingdom of al-Jaramiqa were more famous than the kingdom of al-Nibṭ. Ratiq became king after his father al-Mūṣil, who had many battles with al-Nibṭ, then after him his son Athūr and it remained with his family, he is mentioned in al-Tawrāt, then after him Nīnawa became the king.

(P78)

- Ge 32:28 In al-Tawrāt it is said that God named him [Ya'qūb] Isrā'īl.
Ex 1 The tribes dwelt in Egypt and were fruitful and increased, till the king of al-Qibṭ was afraid of their increasing for this they slaved them. And in Tawrāt that king of al-Fara'īna [pharaoh] came after Yūsuf he knew nothing about Yūsuf and his position in his father's state; he made Banū Isrā'īl slaves.

(P92)

- Ex 12:1-14 In al-Tawrāt they were commanded when they went out, that each family slay a lamb of sheep's if it is enough to them, or they should share it with their neighbours if it is too much for them. And they should put its blood on their doors as a sign, and they should eat the whole of it with its head and legs, which means not to break any of its bones and not to leave anything of it out of their houses. And they should have bread as??? For that day and for seven day after it. That should be in the fourteenth day of spring season. They should eat it quickly, their /??? Tieted, their shoes in their feet as well their sticks in their hands and go out in the night, and whatever remains from their dinner should be burnt it by fire, and he made this 'Id and a law for them and their children, it is called 'Id al-Fiṣiḥ [Easter festival]
- Ex 12:12 And in al-Tawrāt too, that he was killed in that night all firstborn of all women of al-Qibṭ and their animals to have heavy problems and leave Banū Isrā'īl.
- Ex 12:35-36 And they were commanded to borrow from them a lot of jewellery to take it with them, and they did. They went out at that night with all what they have with them of animals and wealth, and they were six hundred thousand or more.
- Ex 13:19 while al-Qibṭ were busy with the funerals for their dead people. They took with them the coffin of Yūsuf p.b.u.h, Mūsā took it out of the tomb by a revel from God, and went straight till they arrived to the sea Shore close to al-Ṭūr [mountain].
- Ex 14 Pharaoh and his soldiers found them. And Mūsā was ordered to hit the sea by his rod and go through it, so he hit it and it opened roads. Banū Isrā'īl went by it and Pharaoh and his soldiers after them, Banū Isrā'īl arrived close to al-Ṭūr.
- Ex 15:1 They praised with Mūsā the praise song that they have, which is: we praise the glorious Lord, who defeated the soldiers, and threw their nights in the great sea to the end of it.

- Ex 15:20 And they said that Maryam, the sister of Mūsā and Harūn p.b.u.h. was playing the drum and women of Banū Isrā'īl after her with drums and tambourines and she was singing the praise:
- Ex 15:21 Praise the almighty Lord, who defeated the horses and its riders, and threw them in the sea, as we mentioned before.
- Ex 19 Then they were the meeting on the mountain of al-Ṭūr, and Gods speech to Mūsā and the miracles was there too, and sending down the Tablets, and Banū Isrā'īl claim that it was
- Ex 20:1-17 two Tablets containing the ten words, which are: word of al-Tawḥīd [monotheism] and keeping the Sabbath by stop working during it, honouring the parents to have a long life, and forbid them

(P94)

of killing, adultery, stealing, false witness, not wish by eye the house of your neighbour or his wife or any of his things, these are the ten words in the Tablets.

- Ex 19 The reason that the tablets were sent down that when Banū Isrā'īl survived and dwelt around Ṭūr Sinā' [Senai Mountain], Mūsā went up to the mountain where his God talked to him and commanded him to remind Banū Isrā'īl about surviving from Pharaoh, and they should be purifying themselves and wash their clothes for three days, then to gather in the third day around the mountain with far distance, and they did, then a great cloud with thunders and lightning covered the mountain, so they became afraid and astonished they stepped away from it, and the sound of the thunders became louder. And He ordered Mūsā p.b.u.h. to ask Banū Isrā'īl to get closer to hear the commandments and obligations. He said that they couldn't bear it, so he ordered him to bring Harūn, and leave the 'Ulamā' not far, and brought them the Alwaḥ. Then he went to meet Allah after forty night. And his Lord talked to him, and he ask to see Him, but He refused. Then the lightning came and the mountain melt, and he took many of the Aḥkam al-Tawrāt in sermons.
- And when he walked to the meeting, he assigned his brother Harūn as leader on Banū Isrā'īl, but when they felt that Mūsā is late, and Harūn told them that all the jewellery they took from Qubṭ is forbidden for them, so they set it on a fire to burn it. So the Samaritan came with his followers from Banū Isrā'īl and he threw something he has from the prophet, so the gold became a calf, and some said it was a real calf, Banū Isrā'īl worshiped it, and Harūn said nothing because he was afraid that they would scatter. And Mūsā p.b.u.h. came from the meeting where he was told about this. When he saw them in this situation he threw the two tablets, and they said he broke them, then he made others from

stones, and as for Banū Isrā'īl they were two, but it appears in the Qur'ān that they were more, but it could use the plural for two. Then he hold his brothers head and rebuked him and he apologized to him, then he set the calf on fire, and others said he smashed it and threw it in the sea.

Ex 18 When Mūsā p.b.u.h. saved Banū Isrā'īl to al-Ṭūr, his news came to his brother in-law Bithr from Banū Madin, so he came to him and brought his daughter Ṣaffūra the wife of Musa p.b.u.h. whom Ra'u'il her father gave her as a wife to him as we told before, with her two sons of Musa Jarshun and 'Azar, and Musa accepted her in dignity, and Banū Isrā'īl glorified him, and he saw the problems they had.

(P95)

So he advised him to have leaders (Nūqaba') for every hundreds or fifty or ten, so they work for problems between people, while you work of and solve the more important problems.

Ex 35-40 Then God ordered Mūsā to build a dome for worship and revelation, made of al-Shamshad wood, and some say of al-Sanṭ (Shittim), and animal's leather and goats' hair. And ordered him to decorate it with silk and colors and gold and silver on its corners. He made shapes of Angels of Cherubim, the details are in al-Tawrāt. and it has ten canopy??? With certain length and width, and four doors, and its tent ropes of colored and painted silk. In it drums and cymbals of gold and silver. And in every corner two doors, and doors and curtains of silk, and others described in al-Tawrāt.

And to make an ark of al-Shamshad wood with two cubits and half in length and two cubits in width and one and half cubits high, covered with pure gold from inside and outside, with four loops in its four corners, and on its edge two golden Cherubims, they means like to Angels with wings. They should be opposite to each other, and all these should so-and-so of Banū Isrā'īl do it.

And he should make a table of al-Shamshad two cubits in length and one and half cubit in width, overlay with gold and a crown of gold with a higher edge, with four loops in the four corners, putt in what is like wood overlay with gold, and dishes and strainers bowls of gold on the table. And let him make candlestick of gold, with six branches, three in each side, on each branch three night lights, and on the candlestick four chandeliers, and let it and all its tools quintal of gold, as well let him make an altar for sacrifice, and the description of all these is in complete way in al-Tawrāt. They

put this dome in the first day of spring, as well the ark of the testimony.

And this chapter of al-Tawrāt contains lots of regulations and laws for sacrifices and sacrifices and all conditions of this dome. And in it [al-Tawrāt] that this sacred dome was before they worshiped the calf, and it was like Ka'ba they pray to it and around it, and visited it, and that all conditions of sacrifices are the responsibility Harūn p.b.u.h. as God gave Mūsā. And that when Mūsā p.b.u.h. entered it they stood around it, and a pillar of cloud sent down on its door, and when this happens they kneel down worshiping God almighty. And God talks to Mūsā p.b.u.h. from that pillar of cloud, which is light, and confide and forbidden him, while he stood close to the ark between the two Cherubims. When the speech finish

(p96)

he tells Banū Isrā'īl what God reveals to him of orders and prohibitions, so if they judged about something he has nothing from God about it, he comes to the sacrifice dome, stand close to the ark between the two Cherubims, till he gets the answer for the quarreling.

Nu 2 When Banū Isrā'īl survived and entered the wilderness in the beginning of the summer after three months of their exodus from Egypt, and they faced al-Sham and Bait al-Maqdis mountains which they were promised to be theirs according to Ibrahim and Ishāq and Ya'qūb p.b.u.h. They counted from Banū Isrā'īl all those who can hold weapon, starting with those in their twenties and up. They were six hundred thousand or more, and he gave them the ordination of war and periods of peace and left and the wright wings, and the place of each tribe while in preparing to war, and he put the ark and altar in the middle, and he assigned Banū Lawī for its service, and he exempt them of fighting so they can serve the dome only, and he led them to the wilderness of Faran.

Nu13 They sent twelve leaders from each tribe, and they brought the news about the giants. Of these twelve was Kalib b. Yūfna b. Ḥaṣrūn b. Bariṣ b. Yahūdha b. Ya'qūb and Yūsha' b. Nūn b. Alishāma' b. 'Amīhūn b. Bariṣ b. La'dān b. Taḥin b. Tālḥ b. 'Arshf b. Rāfiḥ b. Barī'ā b. 'Afraim b. Yūsuf b. Ya'qūb. They liked the land but said that the enemy is as great as al-Can'āniyyin and al-'Amāliqa (Canaanites and Amalekites), so they went back to their people and told them and disappointed them except Yūsha' and Kalib who told them what they told them, and both are the ones that God blessed. But Banū Isrā'īl were afraid to fight them and

refused to meet their enemy so they didn't enter the promised land, unless the enemy will be killed by others.

- Nu14 This made God angry and punished them by not making them enter the holy land any one of them except Kalib and Yūsha', but their children and the generation after them may enter it. So they remained forty years in the wilderness of Sina and Faran, travelling around al-Sharat Mountains and the land of Sā'ir and land al-Karak and al-Shūbak, while Mūsa with them asking God's tenderness and forgiveness, pushing away from them His wrath. Then they blamed hunger.
- Ex16 So God sent to them al-Mann (manna) as white seeds like coriander seed spread on the ground, they milled it and made bread of it. Then they asked for meat, and He sent al-Salwa (quails) birds comes from the sea, and it is al-Sammanī birds which it quail, they eat it.
- Ex17, Nu20 Then they asked for water, so God ordered him to hit the stone by his stick, and twelve springs came out of it, and they used it.
- Nu16 Then one of them doubted and his was name Fūdaḥ b.

(P97)

'Iṣahr b. Qāhth, and his is the cousin of Mūsā b. 'Umran b. Qāhth. He doubted with a group of Banū Isrā'īl about Mūsā, and they decided to stand against him, but the land swallowed them, and they became an example for others.

- Nu20:14-21 He sent to king of Adūm asking for a permission to pass to the holy land, but he refused and tried to stop them.
- Nu20:28 Then Harūn p.b.u.h. died when he was hundred and twenty three years old, after forty years of the exodus from Egypt, and Banū Isrā'īl mourn him because he was so tender with them, and his son started to be in charge of all what his father used to do.
- Nu 21:21-27 Then Banū Isrā'īl crawled to some Kings of Can'an and defeated and killed them, then they sent to Sīḥūn king of al-'Ammūriyyin of Can'an to let them pass his land in their way to the holy land, but he refused and gathered his people and attacked Banū Isrā'īl in the wilderness, but they fought him and won the battle and took his country to the borders with Banū 'Ammūn, and stayed in his city, which was to Banū Mū'ab, before it was taken by Sīḥūn.
- Nu 21:33-35 Then they fought against 'Ūj and his people of Can'an, who was famous as 'Ūj b. 'Ūq, but they defeated and killed him and his sons as well his land. And they inherited their land to Jordan from

the side of Arīḥa (Jericho). King of Mū'abn was afraid of Banū Isrā'īl, so he asked his neighbours of Banū Madīn to send their army, and he sent to Bal'ām b. Bā'ūra, he used to live between the land of Banū 'Ammūn and Banū Mū'ab, his prayers always answered. So he asked him to come to help him by his prayers, but al-waḥy came to him not to pray, and the king insisted that he prays, and took him to high land, and showed him the army of Banū Isrā'īl, so he tried to pray for them, but God made him tell about their victory and how they will conquer the lands till al-Mūṣil (الموصل), then a nation will come from the land of Rūm, who will conquer them, the king became angry and Bal'ām went back to his land.

Nu 25:1-10 Adultery spread between Banū Isrā'īl by the girls of Mū'ab and Madīn, so twenty four thousands died. At that time Finḥaṣ b. Iṭ'azra entered a tent of a man of Banū Isrā'īl, who was with a woman from Banū Madīn, he killed her, and the death stopped between Banū Isrā'īl.

Nu 26 Then God ordered Mūsā and Ali'azr b. Haūn to count Banū

(P98)

Isrā'īl, after the death of all the generation that was counted by Mūsā and Harūn in Sina wilderness, and the end of the forty years that God forbidden them to enter that land.

Nu 31 And to send an army of Banū Isrā'īl to Madīn whom helped Banū Mū'ab, so he sent twelve thousands of Banū Isrā'īl, with Finḥaṣ b. 'Alī'azar b. 'Al'azr b. Harūn their leader. They fought Banū Madīn and killed their kings and exiled their women and took their money, and divided all of it between Banū Isrā'īl after he took a part for God. Bal'ām b. Bā'ūra was between killed people who were killed. Then he divided the land he took from Banū Madīn and al- 'Ammūriyyin and Banū Mū'ab.

Dt 1:7 Then Banū Isrā'īl traveled to the shore of al-'Ūrdunn, and God said: I gave you what between 'Ūrdunn and Furat as I promised your fathers.

Dt 2:5 And they were forbidden to fight 'Iṣu who live in Sa'īr and Banū 'Ammūn and their land.

Dt 34:5-7 And He took him when he was hundred and twenty years old, after he appointed his man Yūsha' to enter Banū Isrā'īl to the holy land to stay in and live according to the law was given to them, and he was buried in the valley in the land of Mū'ab, and no one knows his tomb till this time.

(P99)

- Jdg 3:8 God dominion on them [tribe of Binyamīn] the king of al-Jasīra, whose name Kūshan Shaqna'im and some says that he is king of Armenians in al-Jasīra and Dīmashiq, and the king of Ḥuran and Ṣayda and Ḥarṭn, and some says and al-Baḥryn and some says he is from Ādūm, and al-Tabarī says from the density of Lūṭ, he enslaved Banū Isrā'īl eight years after the death of Kalib b. Yufna.
- Jdg 3:9-11 Then 'Athini'il son of Qanaz b. Yufna brother of Kalib became the ruler, he fight Kūshan and set free Banū Isrā'īl and he killed him. After this he had wars all his days with Banū Mū'ab and Banū 'Ammūn who are tribes of Lūṭ and with 'Amalīq till his death after forty years of his ruling.
- Jdg 3:12-14 Then Banū Isrā'īl worshiped idols, so God dominion on them king of Mū'ab, whose name 'Aflun, who enslaved them eighteen years.
- Jdg 3:15-30 Then they ruled by Ayhūdha b. Kara of Afraym tribe, and Ibn Ḥazim said of Binyamin. He saved them from Banū Mū'ab and killed 'Aflun their king by a trick. It was like this: he came to him as a messenger of Banū Isrā'īl with presents and gifts, and when he was alone with him, he stabbed him and ran away to Afraym mountain, then they prepared themselves for war, where they killed about ten thousands of the guards, and Banū Isrā'īl overcame Banū Mū'ab. He died after eighty years of his ruling.
- Jdg 3:31 Then Shamkar b. 'Anath of Kād tribe ruled them... and died after one year of his ruling.
- Jdg 4:1-2 Banū Isrā'īl remained on their violation, so God dominion on them king of Kan'ān, whose called Yafīn sent his commander Samīra, who ruled and enslaved them twenty years.
- Jdg 4 One of them was a woman as Kuhina (priest) predicating her name Dafūra from Naftālī tribe and some say from Afraym tribe, and they say that her husband was Barq b. Abi Nū'am of Naftālī tribe his name Albīdūq, she called him to fight Samīra but he refused unless she goes with him, so she marched with Banū Isrā'īl and defeated al-Kan'aniyyin, and killed their leader Samīra, and she ruled them forty years, with her husband Barq b. Abi Nū'am.

(P103)

- Jdg 6:1-2 Then Dafūra died and Banū Isrā'īl remain away from God so God dominion on them Ahl Madīn and al-'Amalīqa.

- Jdg 6-8 Then Kad'un b. Yūāsh of tribe of Mansha b. Yūsuf ruled them. There were two kings for Madīn, one's name Rabiḥ and the other is Ṣalmanā'. He sent his two commanders 'Udīb and Zadīf to Banū Isrā'īl. Kad'un lead Banū Isrā'īl and defeted Banū Madīn, and took a lot of money. They remained all the time of Kadīun following their religion, and he overcame all their enemies for forty years. He had seventy sons. On his time Madīn Ṭarsūs was built and Jūrjis b. al-'Amīd said: and Malīṭa as well.
- Jdg 9 After his death, his son Abū Malīkh ruled them, his mother of Banū Shakhām b. Mansha b. Yūsuf of Ahl Nablus. They support him by money, so he killed all of Banū Abib, then his uncles of Banū Shakhām fought him for a long time. Then he died while he was surrounding their castles by a stone thrown by a woman on his head. So he asked his sword keeper to kill him, unless they will say: a woman killed him. This happened after three years of his governing.
- Jdg 10:1-2 Then Ṭūla' b. Fūa b. Dāwūd of Yasakhir tribe ruled them... he ruled for twenty three years.
- Jdg 10:3-6 When Ṭūla' died, they were ruled by Ya'īr b. Kal'ād of Mansha b. Yūsuf tribe. He ruled for twenty two years. He appointed all his sons as rulers for Ban u Isrā'īl, they were about thirty, so when he died, they became unjust and worshiped idols.

(P104)

So God dominion on them Banū Fīlasṭīn and Banū 'Ammun for eighteen years.

- Jdg 11 Yaftaḥ of Mansha tribe became their ruler. When he became the ruler he demand the bees tax from Banū 'Ammun, but they refused to pay, and they were kings since three hundred years. He fought them and overcame them and over twenty two village too.
- Jdg 12 Then he fought the tribe of Afrayym, they were independent from the others of banū Isrā'īl, because he wish them to be with others of Banū Isrā'ī as one group, till they agreed, and he remained their ruler for six years.
- Jdg 12:8-10 Wwhen he died, Abšan of Yahūda tribe from Bait Laḥm became their ruler. Some say that he was the grandfather of Dawūd p.b.u.h. Bu'az b. Salmūn b. Naḥshūn b. 'Ammīnadhab b. rim b. Ḥaṣrūn b. Bōriṣ b. Yahūda. Ḥaṣrūn is the grandfather of Kalib b. Yūfanna who became their ruler after Yūsha'... and Abšan remained their ruler seven years.

- Jdg 12:11-12 After his death, Ilūn of Zabulun tribe became their ruler, for ten years, then he died.
- Jdg 12:13-15 Then 'Abdūn b. Hilal of Afrayym tribe became their ruler for eight years. And Ibn al-'Amīd said: his name 'Akrun b. Hlyan, he had forty son and thirty grandson... when 'Abdūn died, he was buried in the land of Afrayym in al-'Amaliqa mountians.
- Jdg 13:1 Banū Isrā'īl disagreed among themselves, and worshiped idols. So God dominion on them Banū Fīlasṭīn who ruled them for forty years.
- Jdg 13:16 Then Shamshūn b. Manūḥ of Dan tribe delivered them, he was known as Shamshūn the strong, because of strength he had. He was known as almighty also, he was the head of his tribe. He remained their ruler for ten years or for twenty years. He went through lot of fights with Banū

(P105)

- Filasṭīn and won. But in an occasion they overcame him and caught him and imprison him. And in one day their king brought him to talk with him in his gods house, so he hold the house column and shack it, which make the house fall over those in it and all died.
- Jdg 17:6 When he died, Banū Isrā'īl divided into disunion, and each tribe assigned his own ruler...
- Jdg 17:1 Ibn al-'Amid said: after Shamshūn they have another ruler his name was Mīkha'il b. Rā'il, he ruled for eight years, but they did not obey him completely, and that a trail appeared between Banū Isrā'īl, throw this trail the Binyamīn tribe completely perished, them the trail finished.
- Mt 14:1-10 His brother Anṭīfus was appointed wali (ruler) of al-Quds, he was more evil than him, where he raped his brother's wife Filqus who had two children from her. But 'Ulama' al-Yahūd and al-Kahnūniyya denied this. At that time was Yuḥanna b. Zakariyya with a group of them.
- Mt 3:13-17 He is well known for al-Naṣārā as al-Ma'madan who baptized 'Isa which means he purified him by water of baptism, as they claim.

(P158)

- Mt 1:6-15 Sons of Mathan who were for the children of Dāwūd p.b.u.h. kahnūniyya (priesthood). He is Mathan b. 'Alī'azar b. 'Alīhū b. Akhs b. Rādūq b. 'Azūr b. Alyāqīm b. 'lūd b. Zarūqabil b. Salāt b.

Yukhannaniya b. Yushiyya the sixteenth of Banū Isrā'īl's kings b. Amūn b. 'Ammūn b. Minsha b. Ḥazqiyya b. Aḥāz b. Yu'ash b. Aḥazya b. Yuram b. Yahūshafaṭ b. Āsa b. Raḥb'īm b. Sūlaiman b. Dāwūd p.b.u.h. and Yukhanāniyya b. Yushiyya the sixteenth of Banū Sūlaiman kings, he was born during the exile in Babil (Babylon), and this genealogy I copied is from Gospel of Matta (Matthew).

(P167)

- Mt 14:1-10 To his age the Yahūd ruler in al-Quds was Anṭiquus b. Hirudus his name was Hirūdus as the name of his father. He was evil, and raped his brothers' wife and married her, got two children for her. And that was not acceptable in their law, so al- 'Ulama' and al-Kahnūniyya denied this, and Yiḥya b. Zakariyya known as Yuḥannan was with them. And known for al-Nāṣūra as al-Ma'madan, so he killed all those who denied this matter, and killed Yiḥya p.b.u.h...
- Lk 1:26-38 The angels preached Maryam that God chosen her, that she will have a baby without a father, he will be a prophet. She was astonished of this, so the angels told her that God is almighty and can do whatever he want. She submitted and knew that it will be a trial because of what people will say about her...
- Mt 1:18-20, 25 And it is mentioned in Injīl Matta (Matthew's Gospel) that Yūsuf engaged Maryam and found her pregnant before their married, So he resolved to divorce her being afraid of shame, But he was ordered while sleeping to accept her, and the angel told him that that which is conceived in her is of the Holy Spirit. And Yūsuf was a just and Aishu' was born on his bed, Finish.

(P170)

- Lk 2:7 And in al-Injīl that Yūsuf married her and took her to Bait Laḥm to hide her. And she gave birth to him there, she laid him in a manger, because there was no place for her in the inn.
- Mt 2:1-5 And a group of Majūs sent by king of Fūrs. Asking: where has the great king been born? And they came to Hirūdus asking and said: we have come to worship him. They told him of what priests and astrologists say about his appearance, and that he will be born in Bait Laḥm, from two years old and younger.
- Mt 2:13-16 Aughusts Qaiṣar (Augustus Caesar) heard about al-Majūs, and wrote to Hirūdus asking about them

(P171)

so he replied assuring the news, and that he [Hirūdus] killed many boys. And Yūsuf the carpenter was ordered to take him to Egypt. Hirūdus who was trying to kill him died, and they were ordered to go back to Iliyā' so they returned, this was to fulfil what the prophet Shi'ia said about him: out of Egypt I called you...

- Mk 1:2-4 Then Yūḥanna al-Ma'madan came from the wilderness, and he is Yihya b. Zakariyya announcing the repentance and calling to the religion, and before Sha'ya told about him that he will come in days of al-Masīḥ.
- Mk 1:9, 12-13 And al-Masīḥ came from al-Naṣira (Nazareth) and met him in al-Urdun (Jordan river) and baptized him at the age of thirty years. Then he went out to the wilderness and kept on worshiping and praying and monasticism.
- Mt 10:2-4 Then he choose his twelve disciples: Sim'an Butrus and his brother Andraws, Ya'qūb b. Zabdi and his brother Yuḥanna, Filibbus, Bartulumaws, Tūma, Matta al-'Ashshar, Ya'qūb b. Ḥalfa and Tiddaws. Sim'an al-Qānanī and Yahūdha al-Iskharūṭī.
- Mt 14:1-10 He started showing miracles, then Hirūdus the minor arrested Yuḥannan who is Yaḥya b. Zakariyya because he refused to accept his marriage from his brother's wife and killed him, and he was buried in Nablus...
- Mt 26:34 Some of you will deny me three times before the cock crows, and one of you will sell me by cheap price and you will eat my price.
- Mt 26:15 Then they parted, and al-Yahūd sent their spies

(P172)

after them, so they took Sham'un one of al-Ḥawariyyin but he repudiate of them so they left him. Then Yahūdha al-Iskharyūṭī promised them to lead them for thirty Dirham, and show them the place where he used to sleep in.

- Mt 27 In the morning they took him to Filāṭus al-Bunṭī the ruler from Qaiṣar on al-Yahūd, with the group of al-Kahnūniyya, and said: this man is corrupting our religion and refusing our law claiming that he is the king, so kill him. But he stopped, which makes them shout and threatening him to tell Qaiṣar about the case, so he ordered to kill him.
- Jn 19, 20 'Isa told al-Ḥawariyyin that his likeness will confuse al-Yahūd so his likeness was killed and crucified and he stayed for seven days. Then his mother came weeping near the wood, so 'Isa came and said: why you are crying? She said for you. He reply: God left me

up and no harm came to me but all good, and the one who died is my likeness, so tell al-Ḥawariyyin to meet me in such place. They went there, and he ordered them to take his message to the areas around, as he assigned to them before.

Ac 4, 12:1-17 Ibn Ishāq said: al-Yahūd started to torture and kill the rest of al-Ḥawariyyin. And al-Qaīṣar heard these and his leader Fīlaṭush al-Bunṭī wrote to him about his news and miracles. And al-Yahūd injusticed him and Yūḥannan before him, so he ordered to stop. And some said he kill some of them. And al-Ḥawariyyin went to the four sides of earth where 'Isa sent them, and some believe and some denied. [this saying is repeated in p238]

(P173)

Jn 20:17 I will go to my father and your father.

Mt 5:45 And he said: do this and that of righteousness so that you may be sons of your father who is in heaven.

Mt 5:48 And you will be perfect as your heavenly Father is perfect.

Mt 3:17 He said to him in the Injīl: you are the begotten son.

Mt 16:16 Sham'un al-Ṣafa said you are truly son of God.

(P176)

Jn 1:14 Proofing it by what is in the Gospel That the word became flesh and he did not say became human, and they make the divine great and greater, and the Father much greater.

(P178)

Appendix 5

List of the Texts that are Similar to the Biblical Texts

This list contains the texts are according to the Biblical texts in the historians books except al-Ya'qūbī, that are mentioned in appendix 6, and every text has four readings:

The first: The Arabic Boustani - Van Dyke Biblical text (BV).

The second: The historian's text according to the edition I am using in my research, and I will mark it in a shortening of the historians' name with the letter A.

The third: The historian's text in English, and I will mark it in a shortening of the historian's name with the letter E.

The fourth: The English Biblical text, Revised Standard Version (RSV).

Genesis 4 Tabarī1 :141

- فَقَالَ الرَّبُّ لِقَايِينَ: أَيْنَ هَابِيلُ أَخُوكَ؟ فَقَالَ: لَا أَعْلَمُ! أَحَارِسُ أَنَا لِأَخِي؟ (BV)
قال الله له أين أخوك هابيل قال ما أدري ما كنت عليه رقيباً. (TbrA)
- God told him: Where is Hābīl your brother? he said: I do not know, am I my brother's keeper? (TbrE)
- 4:9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" (RSV)
- فَقَالَ: مَاذَا فَعَلْتَ؟ صَوْتُ دَمِ أَخِيكَ صَارَخٌ إِلَيَّ مِنَ الْأَرْضِ. (BV)
فقال الله له إن صوت دم أخيك ليناديني من الأرض. (TbrA)
- And God told him: the voice of your brother's blood is crying to me from the ground. (TbrE)
- 4:10 And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground." (RSV)
- فَالآنَ مَلْعُونٌ أَنْتَ مِنَ الْأَرْضِ الَّتِي فَتَحَتْ فَاها لِتَقْبَلَ دَمَ أَخِيكَ مِنْ يَدِكَ. (BV)
الآن أنت ملعون من الأرض التي فتحت فاهها فتلقّت دم أخيك من يدك. (TbrA)
- And now you are cursed from the ground which has opened its mouth to receive your brother's blood from your hand. (TbrE)
- 4:11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. (RSV)
- مَتَى عَمِلْتَ الْأَرْضَ لَا تَعُودُ تُعْطِيكَ قُوَّتَهَا. تَأْتِيهَا وَهَارِباً تَكُونُ فِي الْأَرْضِ. (BV)
فإذا أنت عملت في الأرض فإنها لا تعود تعطيك حراثتها حتى تكون فزعا تائها في الأرض. (TbrA)

- When you till the ground, it shall no longer yield you its strength till you shall be a fugitive and a wanderer on the earth. (TbrE)
- 4:12 When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth." (RSV)
- فَقَالَ قَائِلٌ لِلرَّبِّ: ذَنْبِي أَكْثَرُ مِنْ أَنْ يُحْتَمَلَ. (BV)
فقال قين عظمت خطيئتي من أن تغفرها. (TbrA)
- Qīn said: my sin is greater than be forgiven, (TbrE)
- 4:13 Cain said to the LORD, "My punishment is greater than I can bear. (RSV)
- إِنَّكَ قَدْ طَرَدْتَنِي الْيَوْمَ عَنْ وَجْهِ الْأَرْضِ وَمِنْ وَجْهِكَ أَخْتَفِي وَأَكُونُ تَائِهًا وَهَارِبًا فِي الْأَرْضِ فَيَكُونُ كُلُّ مَنْ وَجَدَنِي يَقْتُلَنِي. (BV)
قد أخرجتني اليوم عن وجه الأرض وأتوارى من قدامك وأكون فزعا تائها في الأرض وكل من لقيني قتلني. (TbrA)
- behold you has driven me this day away from the ground, and from your face I shall be hidden, and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me. (TbrE)
- 4:14 Behold, thou hast driven me this day away from the ground; and from thy face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me." (RSV)
- فَقَالَ لَهُ الرَّبُّ: لِذَلِكَ كُلُّ مَنْ قَتَلَ قَائِلِينَ فَسَبْعَةَ أَضْعَافٍ يُنْتَقَمُ مِنْهُ. وَجَعَلَ الرَّبُّ لِقَائِلِينَ عَلَامَةً لِكَيْ لَا يَقْتُلَهُ كُلُّ مَنْ وَجَدَهُ. (BV)
فقال الله عز وجل ليس ذلك كذلك فلا يكون كل من قتل قتيلا يجزى بواحد سبعة ولكن من قتل قينا يجزى سبعة وجعل الله في قين آية لئلا يقتله كل من وجده. (TbrA)
- Then God almighty said: not so, not any one killed a man will be punished seven times, but who slayed Qīn vengeance shall be taken on him sevenfold. And God put a mark on Qīn lest so who came upon him should kill him. (TbrE)
- 4:15 Then the LORD said to him, "Not so! If any one slays Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who came upon him should kill him. (RSV)
- فَخَرَجَ قَائِلِينَ مِنْ لَدُنِ الرَّبِّ وَسَكَنَ فِي أَرْضِ نُودَ شَرْقِيَّ عَدْنِ. (BV)
وخرج قين من قدام الله عز وجل من شرقي عدن الجنة. (TbrA)
- And Qīn went away from the presence of God almighty from the eastern 'Adn the paradise. (TbrE)
- 4:16 Then Cain went away from the presence of the LORD, and dwelt in the land of Nod, east of Eden. (RSV)

Genesis 5 Athīr1 :50

وَسَارَ أَخْنُوخُ مَعَ اللَّهِ بَعْدَ مَا وَلَدَ مَتُوشَالِحَ ثَلَاثَ مِئَةِ سَنَةٍ وَوَلَدَ بَنِينَ وَبَنَاتٍ. 23 فَكَانَتْ كُلُّ أَيَّامِ أَخْنُوخَ ثَلَاثَ مِئَةٍ وَخَمْسًا وَسِتِّينَ سَنَةً. 24 وَسَارَ أَخْنُوخُ مَعَ اللَّهِ، وَلَمْ يُوجَدْ لَأَنَّ اللَّهَ أَخَذَهُ. (BV)
أن الله رفع إدريس بعد ثلاثمائة سنة وخمس وستين سنة من عمره. (AthrA)

God took Idrīs after three hundred and sixty five years of his age

- 5:22-24 Enoch walked with God after the birth of Methu'selah three hundred years, and had other sons and daughters. Thus all the days of Enoch were three hundred and sixty-five years. (RSV)

فَكَانَتْ كُلُّ أَيَّامِ يَارِدَ تِسْعَ مِئَةٍ وَاثْنَتَيْنِ وَسِتِّينَ سَنَةً وَمَاتَ. (BV)

فعاش أبوه بعد ارتفاعه أربعمئة وخمسة وثلاثين سنة تمام تسعمائة واثنين وستين سنة (AthrA)

His father lived after his ascension four hundred and thirty five years, and his total age was nine hundred and sixty two years.

- 5:20 Thus all the days of Jared were nine hundred and sixty-two years; and he died. (RSV)

Genesis 7 Khaldūn2 :37

وَلَمَّا كَانَ نُوحٌ ابْنُ سِتٍّ مِئَةٍ سَنَةٍ صَارَ طُوفَانُ الْمَاءِ عَلَى الْأَرْضِ. (BV)

واعلم أن نوحا صلوات الله عليه بلغ عمره يوم الطوفان ستمائة سنة (KhdnA)

And you need to know that Nuḥ p.b.u.h was six hundred years old on the day of the flood. (KhdnE)

- 7:6 Noah was six hundred years old when the flood of waters came upon the earth. (RSV)

وَعَاشَ نُوحٌ بَعْدَ الطُّوفَانِ ثَلَاثَ مِئَةٍ وَخَمْسِينَ سَنَةً. (VB)

وعاش بعد الطوفان ثلاثمئة وخمسين سنة. (KhdnA)

After the flood Nuḥ lived three hundred and fifty years. (KhdnE)

- 9:28 After the flood Noah lived three hundred and fifty years. (RSV)

فَكَانَتْ كُلُّ أَيَّامِ نُوحٍ تِسْعَ مِئَةٍ وَخَمْسِينَ سَنَةً وَمَاتَ. (BV)

فكانت جملة ذلك تسعمائة وخمسين سنة. ألف سنة إلا خمسين. (KhdnA)

All the days of Nuḥ were nine hundred and fifty years, fifty years less than a thousand (KhdnE)

- 9:29 All the days of Noah were nine hundred and fifty years; and he died. (RSV)

Genesis 9 Tabarī1 :202

فَقَالَ: مَلْعُونٌ كَنْعَانُ. عَبْدَ الْعَبِيدِ يَكُونُ لِأَخَوْتِهِ. (BV)

فقال ملعون كنعان بن حام عبدا يكونون لأخوته (TbrA)

He said: cursed be Kan'an b. Ḥam, slave shall he be to his brothers. (TbrE)

- 9:25 he said, "Cursed be Canaan; a slave of slaves shall he be to his brothers." (RSV)

وَقَالَ: مُبَارَكُ الرَّبِّ إِلَهُ سَامَ. وَلْيَكُنْ كَنْعَانُ عَبْدًا لَهُ. (BV)

وقال يبارك الله ربي في سام ويكون حام عبد أخويه (TbrA)

And he said: blessed by God my Lord be Sam, and let Ḥam be slave to his two brothers. (TbrE)

- 9:26 He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave." (RSV)

- لِيَقْتَحِ اللَّهُ لِيَاْفَثَ فَيَسْكُنَ فِي مَسَاكِنَ سَامَ. وَلِيَكُنْ كَنْعَانُ عَبْدًا لَهُمْ (BV)
 ويقرض الله يافث ويحل في مساكن حام ويكون كنعان عبدا لهم (TbrA)
 God enlarged Yafith and let him dwell in the tents of Ham, and let Kan'an be a slave to them. (TbrE)
 9:27 God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his slave." (RSV)

Genesis 10 Khadūn2 :9-14

- وَبَنُو أَرَامَ: عُوصُ وَحُولُ وَجَاثِرُ وَمَاشُ. (BV)
 وذكر في التوراة ولد إرم أربعة: عوص وكاثر وماش ويقال مَشَحْ والرابع حول (ص9)
 (KhdnA)
 It is mentioned in Tawrāt the sons of Irm four: 'Uṣ, Kāthir, Mash, and it said Mashaḥ, and the fourth Ḥūl. (KhdnE)
 10:23 The sons of Aram: Uz, Hul, Gether, and Mash. (RSV)
- وَأَرْفَكْشَادُ وَلَدَ شَالِحَ وَشَالِحُ وَلَدَ عَابِرَ. (BV)
 وبنو عابر بن شالح بن أرفخشذ، وهكذا نسبه في التوراة، وفي غيره أن شالح بن قين بن أرفخشذ وإنما لم يذكر قين في التوراة لأنه كان ساحرا وادعى الألوهية. وعند بعضهم أن النمرود من ولد أرفخشذ وهو ضعيف (ص11) (KhdnA)
 And sons of 'Abir b. Shalikh b. Arfakhshadh, this is his name in Tawrāt, and in others : Shalikh b. Qīnan b. Arfakhshadh but no recored for Qīnan in Tawrāt becuase he was a magician and called himself deity, and for some others, that al-Nimrūdh is one of Arfakhshadh but it is weak. (KhdnE)
 10:24 Arpach'shad became the father of Shelah; and Shelah became the father of Eber. (RSV)
- وَلِعَابِرَ وَلَدَ ابْنَانِ: اسْمُ الْوَاحِدِ فَالِجُ لِأَنَّ فِي أَيَّامِهِ قُسِمَتِ الْأَرْضُ. وَاسْمُ أَخِيهِ يَقْطَانُ. (BV)
 في التوراة أن عابر ولد إثنين من الولد هما فالغ ويقطن، وعند المحققين من النسابة أن يقطن هو قحطان عربته العرب هكذا. ومن فالغ إبراهيم عليه السلام وشعوبه ويأتي ذكرهم. ومن يقطن شعوب كثيرة.. (KhdnA)
 In Tawrāt 'Abir had two sons: Fāligh and Yaqtan, and for the scholars of the genealogy that Yaqtan is Qaḥṭan as Arabs pronounce it. And from Fāligh came Ibrāhīl p.b.u.h and his nations whom will be mentioned later, and from Yaqtan many nations came. (KhdnE)
 10:25 To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan. (RSV)
- وَيَقْطَانُ وَلَدَ الْمُوْدَادَ وَشَالَفَ وَحَضْرَمَوْتَ وَيَارَحَ 27 وَهَدُورَامَ وَأَوْزَالَ وَدِفْلَةَ 28 وَعُوبَالَ وَأَبِيمَائِيلَ وَشَبَا 29 وَأَوْفِيرَ وَحَوِيلَةَ وَيُوبَابَ. جَمِيعُ هَؤُلَاءِ بَنُو يَقْطَانَ. (BV)
 ففي التوراة ذكر ثلاثة من الولد له [يقطن] وهم: المرذاذ ومعربه ومضااض وهم جرهم وإرم وهم حضور، وسالف وهم أهل السلفات، وسبا وهم أهل اليمن من جمير، والتبابعة وكهلان وهدرماوت وهم حضرموت. هؤلاء خمسة، وثمانية أخرى ننقل أسماءهم ... وهم: بباراح وأوزال ودفلا وعوثال وأفيمائيل وأبوفير وحويلا ويوفاف. (ص11) (KhdnA)

Tawrāt records three of his [Yaqṭan] sons: al-Mirdhadh, Ma'raba, Maḍaḍ, and they are Jurhum and Irm and they are Ḥaḍur and Salif and they are people of al-Salfāt, Saba and they are people of Yamanof Ḥimiyar, and al-Tababī'a, Kahlān and Hdrmwawt and they are Ḥadramawt. Those are five, and we record other eight of them... they are: Bībarih, Aūzal, Diflā, 'Uthal, Afīmaiyl, Aiyufīr, Ḥawila and Yūfāf. (KhdnE)

- 10:26 Joktan became the father of Almo'dad, Sheleph, Hazarma'veth, Jerah, 27: Hador'am, Uzal, Diklah, 28: Obal, Abim'a-el, Sheba, 29: Ophir, Hav'ilah, and Jobab; all these were the sons of Joktan.

بَنُو يَافَثَ: جُومَرُ وَمَاجُوجُ وَمَآذَايَ وَيَاوَانُ وَتُوبَالُ وَمَاشِيكُ وَتِيرَاسُ. (BV)
أما يافث ... كان له من الولد على ما وقع في التوراة سبعة: وهم كومر ويوان وماذاي وماغوغ وقطوبال وماشخ وطيراش. (ص11) (KhdnA)

According to tawrat Yāfithhad seven sons: Kumar, Yawan, Madhāi, Maghūgh, Qāṭūbal, Māshakh and Tīrāsh (p11). (KhdnE)

- 10:2 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. (RSV)

وَبَنُو يَآوَانَ: أَلَيْشَةُ وَتَرْشِيشُ وَكَيْتِيمُ وَدُودَانِيمُ. (BV)
وأما يوان واسمه يونان فعند الإسرائيليين أنه كان له من الولد أربعة وهم داودبن واليشا وكيتيم وترشيش. (12) (KhdnA)

And Yawan and his name is Yūnan according to Isrā'īliyyin have he has four sons: Dādūiyn, Alīsha, Kītm and Tarshīsh (p12). (KhdnE)

- 10:4 The sons of Javan: Eli'shah, Tarshish, Kittim, and Do'danim. (RSV)

وَبَنُو حَامَ: كُوشُ وَمِصْرَايِمُ وَقُوطُ وَكَنْعَانُ. (BV)
وأما حام ... كان له على ما وقع في التوراة أربعة من الولد وهم: مصر ويقول بعضهم مصرايم، وكنعان وكوش وقوط. (12) (KhdnA)

And Ḥam had four sons according to what is mentioned in Tawrāt: Maṣīr and some say Maṣraiym, Kan'ān, Kūsh and Qūṭ (p12). (KhdnE)

- 10:6 The sons of Ham: Cush, Egypt, Put, and Canaan. (RSV)

وَمِصْرَايِمُ وَلَدَ: لُودِيمَ وَعَنَامِيمَ وَلَهَابِيمَ وَنَفْثُوحِيمَ 14 وَقَفْرُوسِيمَ وَكَسْلُوحِيمَ. الَّذِينَ خَرَجَ مِنْهُمْ فِلِسْتِينُ وَكَفْتُورِيمُ. (BV)

فمن ولد مصر عند الإسرائيليين فتروسيم وكسلوحيهم. ووقع في التوراة فلستين منهما معاً. (12) (KhdnA)

From the sons of Miṣr according to Isrā'īliyyin: Fatrūsīm and Kaslūhīm, and it is in Tawrāt that Filshnīn is from them too (p12). (KhdnE)

- 10:13 Egypt became the father of Ludim, An'amim, Leha'bim, Naph-tu'him, 14: Pathru'sim, Caslu'him (whence came the Philistines), and Caph'torim. (RSV)

وَكَنَعَانُ وَلَدًا: صَيُّونَ بَكْرَهُ وَحِثَّ 16 وَالْيَبُوسِيَّ وَالْأُمُورِيَّ وَالْجَرْجَاشِيَّ 17 وَالْجَوِّيَّ وَالْعَرَقِيَّ وَالسَّيْنِيَّ 18 وَالْأَرُودِيَّ وَالصَّمَارِيَّ وَالْحَمَاتِيَّ. وَبَعْدَ ذَلِكَ تَفَرَّقَتْ قَبَائِلُ الْكَنْعَانِيِّ. (BV)

أما كنعان بن حام فذكر من ولده في التوراة أحد عشر منهم صيدون، ولهم ناحية صيدا، وإيموري وكرساش... ومن كنعان أيضاً ييوسا... إلا أن المحققين من نسبائهم على أنهم من ولد مازيغ بن كنعان، فلعل مازيغ ينتسب إلى هؤلاء، ومن كنعان أيضاً حيث الذين كان ملكهم عوج بن عناق. ومنهم عرفان وأروادي وخوي ولهم نابلس وسبا ولهم طرابلس وضماري ولهم حمص، وحما ولهم أنطاكية، وكانت تسمى حما باسمهم. (12) (KhdnA)

According to was is mentioned in Tawrāt that Sons of Kan'ān b. Ḥam are twelve: from them Ṣaīdūn in the area of Ṣaida, Īmūrī and krsāsh... and from Kan'ān Yabūs... but scholars thinks that they are sons of Māzīgh b. Kan'ān so maybe Māzīgh one of them, and from Kan'ān those whom their king 'Uj b. 'Anaq, and 'Arfān, Arwādī, and Khūwī in the area of Nablūs, Saba in the area of Ṭarablūs, Ḍamārī in the area of Ḥūmṣ, Ḥama in the area of Anṭakiyya, and it used to have the name Ḥama like their name (p12). (KhdnE)

10:15 Canaan became the father of Sidon his first-born, and Heth, 16: and the Jeb'usites, the Amorites, the Gir'gashites, 17: the Hivites, the Arkites, the Sinites, 18: the Ar'vadites, the Zem'arites, and the Ha'mathites. Afterward the families of the Canaanites spread abroad (p12). (RSV)

وَبَنُو كُوشَ: سَبَا وَحَوِيلَةُ وَسَبْتَةُ وَرَعْمَةُ وَسَبْتَا. وَبَنُو رَعْمَةَ: شَبَا وَدَدَانُ (BV)
وأما كوش بن حام (ص12) فذكر له في التوراة خمسة من الولد وهم سفنا وسبا وجويلا ورعما وسفخا، ومن ولد رعما شاو وهم السند، ودادان وهم الهند. (14) (KhdnA)

And Kūsh b. Ḥām sons were mentioned in Tawrāt: Sifna, Sibla, Jawila, Ra'ma and Sifkha (p14). (KhdnE)

10:7 The sons of Cush: Seba, Hav'ilah, Sabtah, Ra'amah, and Sab'teca. The sons of Ra'amah: Sheba and Dedan. (RSV)

Genesis 15 MsdTan1 :147

وَقَالَ لَهُ: أَنَا الرَّبُّ الَّذِي أَخْرَجَكَ مِنْ أَوْرِ الْكِلْدَانِيِّينَ لِيُعْطِيَكَ هَذِهِ الْأَرْضَ لِتَرْتَهَا. (BV)
أنا الرب الذي أنجيتك من نار الكلدانيين لأجعل هذه البلاد لك ميراثاً. (MsdTnbA)

I am the Lord who saved you from the fire of Kildaniyyin to give you this land to possess. (MsdTnbE)

15 :7 And he said to him, "I am the LORD who brought you from Ur of the Chalde'ans, to give you this land to possess." (RSV)

Genesis 25 Khaldūn2 :43

وَعَادَ إِبْرَاهِيمَ فَأَخَذَ زَوْجَةً اسْمُهَا قَطُورَةُ. (BV)
وتزوج إبراهيم من بعدها قطورا بنت يقطان من الكنعانيين. وقال السهيلي قنطورا (KhdnA)

Ibrāhīm took another wife after her, Qatṭūra bt. Yaqṭan of al-Kan'aniyyin, and al-Sūhālī said Qanṭūra. (KhdnE)

25:1 Abraham took another wife, whose name was Ketu'rah.. (RSV)

فَوَلَدَتْ لَهُ زَمْرَانُ وَيَقْشَانُ وَمَدَانُ وَمِذْيَانُ وَيَشْبَاقُ وَشُوحَا. (BV)

فولدت له كما هو مذكور في التوراة ستة من الولد وهم: زمران، يقشان، مدان، مدين، أشبِق، شوخ.
(KhdnA)

She gave birth as recorded in al-Tawrāt six shildren: Zimrān, Yaqshān, Mdān, Madīn, Ashbaq and Shūkh. (KhdnE)
25:2 She bore him Zimran, Jokshan, Medan, Mid'ian, Ishbak, and Shuah, (RSV)

وَوَلَدَ يَقْشَانُ: شَبَا وَدَدَانُ. وَكَانَ بَنُو دَدَانُ: أَشُورِيمَ وَلَطُوشِيمَ وَلَأَمِيمَ. (BV)
ثم وقع في التوراة ذكر أولادهم. فولد يقشان سبا ودان، وولد ددان آشور ثم ولطوسيح ولاميم.
(KhdnA)

Tawrāt record their children too, to Yaqshān born Saba and Dadhan ((???)), to Dadhan born Ashūr then Wlṭūsiḥ and Lamīm. (KhdnE)
25:3 Jokshan was the father of Sheba and Dedan. The sons of Dedan were Asshu'rim, Letu'shim, and Le-um'mim, (RSV)

وَبَنُو مَدْيَانَ: عَيْفَةُ وَعِيفُ وَحَنُوكُ وَأَبِيدَاغُ وَالْدَعَةُ. جَمِيعُ هَؤُلَاءِ بَنُو قَطُورَةَ. (BV)
وولد مدين عيفا وعيفين وحنوخ وأفيداع وألزاغا. هذا آخر ولده من قنطورا في التوراة.
(KhdnA)

And to Madīn born 'Īfa, 'Ifra, Ḥanūkh, Afīdā' and Alzā', this is his last sons of Qanṭūra in Tawrāt. (KhdnE)
25:4 The sons of Mid'ian were Ephah, Ephraim, Hanoch, Abi'da, and Elda'ah. All these were the children of Ketu'rah. (RSV)

Genesis 28 Tabarī1:317

وَصَادَفَ مَكَانًا وَبَاتَ هُنَاكَ لِأَنَّ الشَّمْسَ كَانَتْ قَدْ غَابَتْ. وَأَخَذَ مِنْ حِجَارَةِ الْمَكَانِ وَوَضَعَهُ تَحْتَ رَأْسِهِ فَاضْطَجَعَ فِي ذَلِكَ الْمَكَانِ. (BV)
فأدركه الليل في بعض الطريق فبات متوسدا حجرا. (TbrA)

And he came to a certain place, and stayed there that night, and slept putting a stone under his head
28:11 And he came to a certain place, and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. (RSV)

وَرَأَى خُلُمًا وَإِذَا سُلَّمٌ مَنصُوبَةٌ عَلَى الْأَرْضِ وَرَأْسُهَا يَمَسُّ السَّمَاءَ وَهُوَ ذَا مَلَائِكَةُ اللَّهِ صَاعِدَةٌ وَنَازِلَةٌ عَلَيْهَا. (BV)
فرأى فيما يرى النائم أن سلما منصوبا إلى باب من أبواب السماء عند رأسه والملائكة تنزل وتخرج فيه. (TbrA)

And he dreamed that there was a ladder set up on the earth to the door of heaven and the angels were ascending and descending on it.
28:12 And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! (RSV)

Exodus 20 Khaldūn1 :172, Yqb1:37

لَا تَسْجُدْ لَهُمْ وَلَا تَعْبُدُهُمْ لِأَنِّي أَنَا الرَّبُّ إِلَهُكَ إِلَهُ غَيْرٍ أَفْتَقِدُ ذُنُوبَ الْآبَاءِ فِي الْأَبْنَاءِ فِي الْجِيلِ
الثَّالِثِ وَالرَّابِعِ مِنْ مُبْغِضِي (BV)
وفي التوراة ما معناه: أن الله ربك طائق غيور مطالب بذنوب الآباء للبنين على الثالث وعلى
الرابع. (KhdnA)

In Tawrāt there is the following: God your Lord Jealous and ardent, visiting the iniquity of the fathers upon the children to the third and the fourth. (KhdnE)

وَلَا تَسْجُدْ لَهَا وَلَا تَعْبُدْهَا مِنْ أَجْلِ أَنَا الرَّبُّ الْمَلِكُ الْقَاهِرُ قَاضِي دِيُونِ الْآبَاءِ عَنِ الْأَبْنَاءِ، نَقِمِي عَلَى
الثَّالِثِ وَالرَّابِعِ لِمُبْغِضِي. (YqbA)

You shall not bow down to them or serve them, for I the Lord almighty visiting the debts of the fathers upon the children, and my judgment is to the third and the fourth of those who hate me. (YqbE)

20:5 you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, (RSV)

Deuteronomy 23 Shahr1:254

قَالَ: جَاءَ الرَّبُّ مِنْ سِينَاءَ وَأَشْرَقَ لَهُمْ مِنْ سَعِيرَ وَتَلَأَلَا مِنْ جَبَلِ فَارَانَ وَأَتَى مِنْ رَبَّاتِ الْقُدْسِ
وَعَنْ يَمِينِهِ نَارٌ شَرِيعَةٌ لَهُمْ (BV)
أن الله تعالى جاء من طور سيناء وظهر بساعير وعلن بفاران وساعير. (ShahrA)

That God almighty came from Ṭūr Sīnā' [Mountain of Sinai] and he appeared in Sa'ir [seir] and he announced in Faran [Elparan] and Sa'ir. (ShahrE)

23:2 He said, "The LORD came from Sinai, and dawned from Se'ir upon us; he shone forth from Mount Paran, he came from the ten thousands of holy ones, with flaming fire at his right hand. (RSV)

Daniel 5 Khadūn2:136

فِي تِلْكَ السَّاعَةِ ظَهَرَتْ أَصَابِعُ يَدِ إِنْسَانٍ، وَكَتَبَتْ بِإِزَاءِ النَّبْرَاسِ عَلَى مُكَلَّسٍ حَائِطِ قَصْرِ الْمَلِكِ،
وَالْمَلِكُ يَنْظُرُ طَرْفَ الْيَدِ الْكَاتِبَةِ. (BV)
ورأى تلك الساعة كأن يدا خرجت من الحائط تومي بكتابة كلمات بالخط الكلداني، والكلمات
عبرانية. (KhdnA)

In that hour he saw and a man's hand appeared and wrote on the wall in Kīldani writing but Hebrew words. (KhdnE)

5:5 Immediately the fingers of a man's hand appeared and wrote on the plaster of the wall of the king's palace, opposite the lampstand; and the king saw the hand as it wrote. (RSV)

وَهَذِهِ هِيَ الْكِتَابَةُ الَّتِي سَطُرَتْ: مَنَا مَنَا تَقِيلُ وَفَرَسِيئ. (BV)
وهي أحصى، وزن، نفذ. فارتع لذلك هو والحاضرون وفزع إلى دانيال النبي في تفسيرها.
(KhdnA)

And it is: numbered, weighed, done. He was terrified with his guests and went directly to Danial to interpret it. (KhdnE)

5:25 And this is the writing that was inscribed : MENE, MENE, TEKEL, and PARSIN. (RSV)

وَهَذَا تَفْسِيرُ الْكَلَامِ. مَنَا أَحْصَى اللَّهُ مَلَكُوتَكَ وَأَنْهَاهُ. 27 تَقِيلُ وَزَنْتَ بِالْمَوَازِينِ فَوُجِدْتَ نَاقِصًا. 28
فَرَسَ قُسِمَتْ مَمْلَكَتُكَ وَأُعْطِيَتْ لِمَادِي وَفَارَسَ. (BV)
هذه الكلمات تنذر بزوال ملكك، ومعناها أن الله أحصى مدة ملكك، ووزن أعمالك، ونفذ قضاؤه
بزوال ملكك، عنك وعن قومك. (KhdnA)

These words announcing the end of your monarchy, and means: God numbered the days of your kingdom, and he weighed your work, and sent his judgment about removing your kingdom and your people. (KhdnE)

5:26-27 This is the interpretation of the matter: MENE, God has numbered the days of your kingdom and brought it to an end; 27: TEKEL, you have been weighed in the balances and found wanting; 28: PERES, your kingdom is divided and given to the Medes and Persians." (RSV)

فِي تِلْكَ اللَّيْلَةِ قُتِلَ بِلْشَاصَّرُ مَلِكُ الْكَلْدَانِيِّينَ. (BV)
وَقَتْلَ تِلْكَ اللَّيْلَةِ بِلْتَنْصَر. (KhdnA)

That very night Baltanaššar was killed. (KhdnE)

5:30 That very night Belshaz'zar the Chalde'an king was slain. (RSV)

Matthew 1 Khaldūn2:170

أَمَّا وَلَادَةُ يَسُوعَ الْمَسِيحِ فَكَانَتْ هَكَذَا: لَمَّا كَانَتْ مَرْيَمُ أُمُّهُ مَخْطُوبَةً لِيُوسُفَ قَبْلَ أَنْ يَجْتَمِعَا وَجَدَتْ
حُبْلَى مِنَ الرُّوحِ الْقُدُسِ. (BV)
وَوَقَعَ فِي إِنْجِيلٍ مَتَى أَنَّ يَوْسُفَ خَطَبَ مَرْيَمَ وَوَجَدَهَا حَامِلًا قَبْلَ أَنْ يَجْتَمِعَا. (KhdnA)

And in Matthew's Gospel, it is written that Yūsuf engaged Maryam and found her pregnant before they got married. (KhdnE)

1:18 Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; (RSV)

فَيُوسُفُ رَجُلًا إِذْ كَانَ بَارًّا وَلَمْ يَشَأْ أَنْ يُشْهِرَهَا أَرَادَ تَخْلِيئَهَا سِرًّا. (BV)
فَعَزَمَ عَلَى فِرَاقِهَا خَوْفًا مِنَ الْفُضِيحَةِ. (KhdnA)

So he resolved to divorce her being afraid of shame. (KhdnE)

1:19 and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. (RSV)

وَلَكِنْ فِيمَا هُوَ مُتَفَكِّرٌ فِي هَذِهِ الْأُمُورِ إِذَا مَلَكُ الرَّبِّ قَدْ ظَهَرَ لَهُ فِي حُلُمٍ قَائِلًا: «يَا يُوسُفُ ابْنَ دَاوُدَ
لَا تَخَفْ أَنْ تَأْخُذَ مَرْيَمَ امْرَأَتَكَ لِأَنَّ الَّذِي حُبِلَ بِهِ فِيهَا هُوَ مِنَ الرُّوحِ الْقُدُسِ». (BV)
فَأَمَرَ فِي نَوْمِهِ أَنْ يَقْبَلَهَا. وَأَخْبَرَهُ الْمَلَكُ أَنَّ الْمَوْلُودَ مِنْهَا مِنَ رُوحِ الْقُدُسِ. (KhdnA)

But he was ordered in his sleep to accept her, and the angel told him that that which is conceived in her is of the Holy Spirit. (KhdnE)

1:20 But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; (RSV)

وَلَمْ يَعْرِفْهَا حَتَّى وَلَدَتْ ابْنَهَا الْبِكْرَ. وَدَعَا اسْمَهُ يَسُوعَ.

وكان يوسف صديقا وولد على فراشه إيشوع انتهى. (KhdnA)

And Yūsuf was a just and Aishu' was born on his bed, Finish. (KhdnE)

1:25 but knew her not until she had borne a son; and he called his name Jesus. (RSV)

Matthew 2 Khaldūn2:171-172

وَلَمَّا وُلِدَ يَسُوعُ فِي بَيْتِ لَحْمِ الْيَهُودِيَّةِ فِي أَيَّامِ هِيرُودُسَ الْمَلِكِ إِذَا مَجُوسٌ مِنَ الْمَشْرِقِ قَدْ جَاءُوا إِلَى أُورُشَلِيمَ. (BV)

وَأَنْ جَمَاعَةً مِنَ الْمَجُوسِ بَعَثَهُمُ الْمَلِكُ الْفَرَسِ. (KhdnA) (171)

And a group of Majūs were sent by king of Fūrs. (KhdnE)

2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, (RSV)

قَائِلِينَ: «أَيْنَ هُوَ الْمَوْلُودُ الْمَلِكُ الْيَهُودِي؟ فَإِنَّا رَأَيْنَا نَجْمَهُ فِي الْمَشْرِقِ وَأَتَيْنَا لِنَسْجُدَ لَهُ. (BV)
يسألون أين ولد الملك العظيم؟ وجاؤوا إلى هيردوس يسألونه، وقالوا جئنا لنسجد له. (171)
(KhdnA)

Asking: where is the great king born? And they came to Hirūdus asking and said: we have come to worship him. (KhdnE)

2:2 "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." (RSV)

فَقَالُوا لَهُ: «فِي بَيْتِ لَحْمِ الْيَهُودِيَّةِ لِأَنَّهُ هَكَذَا مَكْتُوبٌ بِالنَّبِيِّ. (BV)
وحدثوه بما أخبر الكهان وعلماء النجوم من شأن ظهوره، وأنه يولد بببيت لحم، من ابن سنتين فما دونها. (171) (KhdnA)

And they told him of what priests and astrologists say about his appearance, and that he will be born in Bait Lahm, from two years old and younger. (KhdnE)

2:5 They told him, "In Bethlehem of Judea; for so it is written by the prophet: (RSV)

حِينَئِذٍ لَمَّا رَأَى هِيرُودُسُ أَنَّ الْمَجُوسَ سَخِرُوا بِهِ غَضِبَ غَضَبًا قَدِيرًا وَقَتَلَ جَمِيعَ الصِّبْيَانِ الَّذِينَ فِي بَيْتِ لَحْمٍ وَفِي كُلِّ تَحُومِهَا مِنْ ابْنِ سَنَتَيْنِ فَمَا دُونَُ بِحَسَبِ الزَّمَانِ الَّذِي تَحَقَّقَهُ مِنَ الْمَجُوسِ. (BV)
وأنه [هيرودس] قتل فيمن قتل من الصبيان. (172) (KhdnA)

And that he [Hirūdus] killed many boys. (KhdnE)

2:16 Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men. (RSV)

وَبَعْدَ مَا انْصَرَفُوا إِذَا مَلَائِكُ الرَّبِّ قَدْ ظَهَرَ لِيُوسُفَ فِي حُلْمٍ قَائِلًا: «قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْرُبْ إِلَى مِصْرَ وَكُنْ هُنَاكَ حَتَّى أَقُولَ لَكَ. لِأَنَّ هِيرُودُسَ مُزْمِعٌ أَنْ يَطْلُبَ الصَّبِيَّ لِيُهْلِكَهُ. (BV)
وكان يوسف النجار قد أمر أن يخرج به إلى مصر، (172) (KhdnA)

And Yūsuf the carpenter was ordered to take him to Egypt. (KhdnE)

2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to

Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him." (RSV)

وَكَانَ هُنَاكَ إِلَى وَفَاةِ هِيرُودُسَ لِكَيْ يَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ: مِنْ مِصْرَ دَعَوْتُ ابْنِي. (BV)
وهلك هيردوس الذي كان يطلبه، وأمرُوا بالرجوع إلى إيليا فرجعوا، وظهر صدق شعيا النبي في قوله عنه: من مصر دعوتك. (KhdnA) (172)

Hirūdus who was trying to kill him died, and they was ordered to go back to Iliyā' so they retuned, this was to fulfil what the prophet Shi'ia said about him: out of Egypt I called you. (KhdnE)

2:15 and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt have I called my son." (RSV)

Matthew 5 Shahr1:254

لَا تَظُنُّوا أَنِّي جِئْتُ لِأَنْقُضَ النَّامُوسَ أَوْ الْأَنْبِيَاءَ. مَا جِئْتُ لِأَنْقُضَ بَلْ لِأَكْمَلَهُ. (BV)
ما جئت لأبطل التوراة بل لأكملها. (ShahrA)

I have come not to abolish the Tawrāt but to fulfil it. (ShahrE)

5:17 "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. (RSV)

سَمِعْتُمْ أَنَّهُ قِيلَ: عَيْنٌ بِعَيْنٍ وَنَاسٌ بِنَاسٍ. (BV)
قال صاحب التوراة: النفس بالنفس والعين بالعين والأنف بالأنف والأذن بالأذن والسن بالسن والجروح قصاص. (ShahrA)

The owner of the Tawrāt said: a soul for a soul, an eye for an eye, a nose for a nose, a tooth for a tooth and a wound is a punishment. (ShahrE)

5:38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' (RSV)

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَقَاوِمُوا الشَّرَّ بَلْ مَنْ لَطَمَكَ عَلَى خَدِّكَ الْأَيْمَنِ فَحَوِّلْ لَهُ الْآخَرَ أَيْضًا. (BV)
وأنا أقول: إذا لطمك أخوك على خدك الأيمن فضع له خدك الأيسر. (ShahrA)

and I say: if your brother strikes you on your right cheek, turn to him your left cheek. (ShahrE)

5:39 But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; (RSV)

Matthew 5 Shahr1:267, Khaldūn2:176

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: أَحِبُّوا أَعْدَاءَكُمْ. بَارِكُوا لِأَعْنِيَكُمْ. أَحْسِنُوا إِلَى مُبْغِضِيكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ يُسَبِّحُونَ إِلَيْكُمْ وَيَطْرُدُونَكُمْ. (BV)
أنا أقول لكم، أحبوا اعداءكم وباركوا على لاعنيكم، وأحسنوا إلى مبغضيك وصلوا لاجل من يؤذيك. (ShahrA)

I say to you, love your enemies and bless those who curse you, and do good to those who hate you, and pray for those who hurt you (ShahrE)

5:44 But I say to you, Love your enemies and pray for those who persecute you,

لِكَيْ تَكُونُوا أَبْنَاءَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ، فَإِنَّهُ يُشْرِقُ شَمْسَهُ عَلَى الْأَشْرَارِ وَالصَّالِحِينَ، وَيُمْطِرُ عَلَى الْأَبْرَارِ وَالظَّالِمِينَ (BV)
 لكي تكونوا أبناء أبيكم الذي في السماء الذي تشرق شمسهُ على الصالحين والفجرة، وينزل قطره على الأبرار والأثمة. (ShahrA)

So that you may be sons of your Father who is in heaven, whose sun rises on the good and the evil. And sends rain on the just and the unjust. (ShahrE)

وقال افعلوا كذا وكذا من البر لتكونوا أبناء أبيكم في السماء (KhdnA)

And he said: do this and that of righteousness so that you may be sons of your father who is in heaven. (KhdnE)

5:45 so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

فَكُونُوا أَنْتُمْ كَامِلِينَ كَمَا أَنَّ أَبَاكُمْ الَّذِي فِي السَّمَاوَاتِ هُوَ كَامِلٌ. (BV)
 وتكونوا تامين كما أن أباكم الذي في السماء تام. (ShahrA)

And you will be perfect as your heavenly Father is perfect. (ShahrE)

وتكونوا تامين. كما أن أباكم الذي في السماء تام. (KhdnA)

And you will be perfect as your heavenly Father is perfect. (KhdnE)

5:48 You, therefore, must be perfect, as your heavenly Father is perfect.

Matthew 6 Shahr1:267

أَحْتَرِزُوا مِنْ أَنْ تَصْنَعُوا صَدَقَاتِكُمْ قُدَّامَ النَّاسِ لِكَيْ يَنْظُرُوَكُمْ وَإِلَّا فَلَيْسَ لَكُمْ أَجْرٌ عِنْدَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ. (BV)
 وقال: انظروا صدقاتكم فلا تعطوها قدام الناس لترعوهم فلا يكون لكم أجر عند أبيكم الذي في السماء. (ShahrA)

And He said: Beware, of practicing your piety before men in order to be seen by them, for you will have no reward from your Father who is in heaven. (ShahrE)

6:1 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. (RSV)

Matthew 10 Khaldūn2:172

وَأَمَّا أَسْمَاءُ الْإِثْنَيْ عَشَرَ رَسُولًا فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانُ الَّذِي يُقَالُ لَهُ بُطْرُسُ وَأَنْدَرَاوُسُ أَخُوهُ. يَعْقُوبُ بْنُ زَبْدِي وَيُوحَنَّا أَخُوهُ. (BV)
 سمعان بطرس وأخوه اندراوس ويعقوب بن زبدي وأخوه يوحنا (KhdnA)

Sim'an Butrus and his brother Andraws, Ya'qūb b. Zabdi and his brother Yuḥanna. (KhdnE)

10:2 The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zeb'edee, and John his brother; (RSV)

فِيْلِبُّسُ وَبَرْثُولَمَآوُسُ. تَوْمَآ وَمَتَّى الْعَشَّارُ. يَعْقُوبُ بْنُ حَلْفَى وَلَبَّآوُسُ الْمَلَقَبُ تَدَّآوُسُ. (BV)
 وفيلبس وبرثولوماوس وتوما ومتى العشار ويعقوب بن حلفا وتداوس (KhdnA)

Filibbus, Bartulumaws, Tūma, Matta al-'Ashshar, Ya'qūb b. Ḥalfa and Tiddaws. (KhdnE)

10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; (RSV)

سَمْعَانُ الْقَانَوِيُّ وَيَهُوذَا الْإِسْخَرْيُوطِيُّ الَّذِي أَسْلَمَهُ. (BV)

وسمعان القناني ويهوذا الإسخريوطي (KhdnA)

Sim'an al-Qānanī and Yahūdha al-Iskharūṭī. (KhdnE)

10:4 Simon the Cananaean, and Judas Iscariot, who betrayed him. (RSV)

Matthew 16 Shahr1:267, Khaldūn2:176

فَأَجَابَ سَمْعَانُ بُطْرُسُ وَقَالَ أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ. (BV)

إنك أنت الابن الوحيد وحيث قال له شمعون الصفا: إنك ابن الله حقاً. (ShahrA)

You are the begotten son, and where Sham'un Al-Ṣafa said: You are the son of God truly. (ShahrE)

وقال له في الإنجيل: إنك أنت الابن الوحيد. (KhdnA)

He said to him in the Injīl: you are the begotten son. (KhdnE)

16:16 Simon Peter replied, "You are the Christ, the Son of the living God." (RSV)

Matthew 26 Khaldūn2:172

قَالَ لَهُ يَسُوعُ: الْحَقُّ أَقُولُ لَكَ: إِنَّكَ فِي هَذِهِ اللَّيْلَةِ قَبْلَ أَنْ يَصِيحَ دِيكَ تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ (BV)

ليكرن بي بعضكم قبل أن يصيح الديك ثلاثاً، ويبيعني أحدكم بثمن بخس وتأكلوا ثمني (KhdnA)

Some of you will deny me three times before the cock crows, and one of you will sell me by cheap price and you will eat my price. (KhdnE)

26:34 Jesus said to him, "Truly, I say to you, this very night, before the cock crows, you will deny me three times." (RSV)

Matthew 28 Shahr1:265

فَاذْهَبُوا وَتَلْمِذُوا جَمِيعَ الْأُمَمِ وَعَمِّدُوهُمْ بِاسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ. (BV)

إني أرسلكم إلى الأمم كما أرسلني أبي إليكم فاذهبوا وادعوا الأمم باسم: الأب والابن وروح القدس. (ShahrA)

(ShahrA)

I send you to all nations as the Father sent me to you, go therefore and call the nations in the name of the Father and of the Son and of the Holy Spirit. (ShahrE)

(ShahrE)

28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (RSV)

Luke 2 Khaldūn2 :171

فَوَلَدَتْ ابْنَهَا الْبَكْرَ وَقَمَطَتْهُ وَأَضْجَعَتْهُ فِي الْمَدُودِ إِذْ لَمْ يَكُنْ لَهَا مَوْضِعٌ فِي الْمَنْزِلِ. (BV)

فوضعتة هنالك ووضعتة في مذود لأنها لم يكن لها موضع نزل. (KhdnA)

And she gave birth to him there, and she laid him in a manger, because there was no place for her in the inn. (KhdnE)

2:7 And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn. (RSV)

John 1 Shahr1:265

فِي الْبَدْءِ كَانَ الْكَلِمَةُ، وَالْكَلِمَةُ كَانَتْ عِنْدَ اللَّهِ، وَكَانَ الْكَلِمَةُ اللَّهُ. (BV)
على القديم الأزلي قد كانت الكلمة وهو ذا الكلمة كانت عند الله والله هو كان الكلمة وكل كان بيده.
(ShahrA)

On the Old one in days was the Word, and the Word was with God, and God was the Word, and everything was in his hand. (ShahrE)

1:1, 3 In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and without him was not anything made that was made. (RSV)

John 1 Khaldūn2:178

وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوْحِيدٍ مِنَ الْآبِ مَمْلُوءًا نِعْمَةً وَحَقًّا. (BV)
أن الكلمة صار لحما ولم يقل صار إنسانا. (KhdnA)

That the word became flesh and he did not say became human. (KhdnE)

1:14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (RSV)

John 20 Khaldūn2:176, Shahr1:267

قَالَ لَهَا يَسُوعُ: لَا تَلْمِزِينِي لِأَنِّي لَمْ أَصْعَدُ بَعْدُ إِلَى أَبِي. وَلَكِنْ أَذْهَبِي إِلَى إِخْوَتِي وَقُولِي لَهُمْ: إِنِّي
أَصْعَدُ إِلَى أَبِي وَأَبِيكُمْ وَإِلَهِي وَإِلَهُكُمْ. (BV)
أذهب إلى أبي وأبيكم. (KhdnA)

I will go to my father and your father. (KhdnE)

وقال حين كان يصلب: أذهب إلى أبي وأبيكم. (ShahrA)

and he said when he was crucifying: I will ascend to my Father and your Father. (ShahrE)

20:17 Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." (RSV)

Romans 10 MsdTnb1:224

وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟ أَيْ لِيُخْرِجَ الْمَسِيحَ 7 أَوْ
مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟ أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. (BV)
ولا يصعد عندهم إلى السماء إلا من نزل منها. (MsdTnbA)

And for them no one ascended into heaven but the one who descended from it. (MsdTnbE)

10:6,7 But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) 7: or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). (RSV)

Appendix /6/ List of al-Ya'qūbī Texts that Harmonize to the Biblical Text

This list contains the texts that harmonize with the Biblical texts in al-Ya'qūbī book.

Just like appendix 5 each text has 4 readings:

The first: The Arabic Boustani - Van Dyke Biblical text (BV).

The second: The historian's text according to the edition in using in my research, and I will mark it in a shortening of the historian's name with the letter A.

The third: The historian's text in English and I will mark it in a shortening of the historian's name with the letter E.

The fourth: The English Biblical text, Revised Standard Version (RSV).

Ya'qūbī Vol1

1Chronicles

هَؤُلَاءِ بَنُو إِسْرَائِيلَ: رَأُوبَيْنُ، شَمْعُونُ، لَأُوي وَيَهُوذَا، يَسَّاکَرُ وَزَبُولُونُ، 2دَانُ، يُوسُفُ وَبَنِيَامِينُ، نَفْتَالِي، جَادُ وَأَشِيرُ. (BV)

وكان ليعقوب من الولد اثنا عشر ذكرا: روبيل وشمعون ولاوي ويهوذا ويشاجر وزبولون ويوسف وبنيامين وكاذ وأشر ودان ونفتالي، فهؤلاء بنو يعقوب وهم بنو إسرائيل وهم الأسباط. (YqbA)

Ya'qūb had twelve male children: Rūbil, Sham'ūn, Lāwī, Yahūdha, Yashājir, Zafūlūn, Yūsūf, Binyamīn, Kādh, Ashir, Dān, Naftālī, these are Banū Ya'qūb and they are Banū 'Isrā'īl and they are the tribes. (YqbE)

1:1,2 These are the sons of Israel: Reuben, Simeon, Levi, Judah, Is'sachar, Zeb'ulun, 2: Dan, Joseph, Benjamin, Naph'tali, Gad, and Asher. (RSV)

Genesis

وَبَنُو رَأُوبَيْنَ: حَنُوكُ وَفَلُو وَحَصْرُونُ وَكَرْمِي. (BV)

وكان لروبييل من الولد خنوخ وفلو وحصران وكرمي. (YqbA)

Sons of Rūbil are, Ḥanūk, Falū, Ḥaṣrūn and Karmī. (YqbE)

46:9 and the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. (RSV)

وَبَنُو شَمْعُونَ: يَمُوثِيلُ وَيَامِينُ وَأُوهُدُ وَيَاكِينُ وَصُوحَرُ وَشَاوُلُ ابْنُ الْكَنْعَانِيَّةِ. (BV)

وكان لشمعون من الولد نموثيل ويامين وشاول. (YqbA)

Sons of Sham'ūn are: Namū'tīl, Yāmīn and Shaūl. (YqbE)

46:10 The sons of Simeon: Jemu'el, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanitish woman. (RSV)

وَبَنُو لَأُوي: جَرَشُونُ وَقَهَاتُ وَمَرَارِي. (BV)

وكان للآوي من الولد جرشون وقهت ومراري. (YqbA)

Sons of Lāwi are: Jirshūn, Qahhat, Mararī. (YqbE)

46:11 The sons of Levi: Gershon, Kohath, and Merar'i. (RSV)

وَبَنُو يَهُوذَا عِيرٌ وَأُونَانُ وَشَيْلَةُ وَفَارَصُ وَزَارَحُ. وَأَمَّا عِيرٌ وَأُونَانُ فَمَاتَا فِي أَرْضِ كَنْعَانَ. وَكَانَ ابْنَا
فَارَصَ حَصْرُونَ وَحَامُولَ. (BV)

وكان ليهودا من الولد عار وأونان وشيلا وفارص وزارح. (YqbA)

Sons of Yahūdha are: 'Ar, Ūnan, Shīla, Faraṣ and Zarah. (YqbE)

46:12 The sons of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan); and the sons of Perez were Hezron and Hamul. (RSV)

وَبَنُو يَسَّكَرَ: تُولَاعُ وَفَوَّةُ وَيُوبُ وَشِمْرُونَ. (BV)

وكان ليشاجر من الولد تولع وفوا ويوب وشمرون. (YqbA)

Sons of Yashājir are: Tūla', Fuwā, Yūb and Shimrūn. (YqbE)

46:13 The sons of Is'sachar: Tola, Puvah, Iob, and Shimron. (RSV)

وَبَنُو أَشِيرَ: يَمْنَةُ وَيَشْوَةُ وَيَشْوِي وَبَرِيعَةُ وَسَارَحُ هِيَ أُخْتُهُمْ. وَابْنَا بَرِيعَةَ حَابِرُ وَمَلْكِيئِيلُ. (BV)

وكان لأشير من الولد يمنا واشوا وأشوي وبريعة وسارح. (YqbA)

Sons of Ashir are: Yamnā, Ashwa, Ashwi, Brī'ā, Sarah. (YqbE)

46:17 The sons of Asher: Imnah, Ishvah, Ishvi, Beri'ah, with Serah their sister. And the sons of Beri'ah: Heber and Mal'chi-el. (RSV)

وَبَنُو زَبُولُونَ: سَارَدُ وَإِيلُونَ وَيَحْلَانِيْلُ. (BV)

وكان لزبولون من الولد سارد وإيلون ويحلائيل. (YqbA)

Sons of Zafūlūn are: Sarid, 'Ilūn and Yaḥa'il. (YqbE)

46:14 The sons of Zeb'ulun: Sered, Elon, and Jah'leel. (RSV)

وَوُلِدَ لِيُوسُفَ فِي أَرْضِ مِصْرَ: مَنَسَّى وَأَفْرَايِمُ اللَّذَانِ وَلَدَتْهُمَا لَهُ أَسْنَاتُ بِنْتُ فُوطِي قَارِعَ كَاهِنِ أُونِ. (BV)

وولد ليوسف بأرض مصر افرائيم ومنشى. (YqbA)

And to Yūsūf in the land of Egypt Afrā'im and Manshā were born. (YqbE)

46:20 And to Joseph in the land of Egypt were born Manas'seh and E'phraim, whom As'enath, the daughter of Poti'phera the priest of On, bore to him. (RSV)

وَبَنُو بَنِيَامِينَ: بَالَعُ وَبَاكِرُ وَأَشْبِيلُ وَجِيرَا وَنَعْمَانُ وَإِيحْيَى وَرُوشُ وَمُفِيمُ وَحَفِيمُ وَأَرْدُ. (BV)

وكان لبنيامين بالع وبخر واشبال ونعمان وأوخي ومفيم وحفيم وأرد. (YqbA)

Sons of Binyamīn are: Bali', Bakhr, Ashbāl, Nu'man, 'Ukhī, Mafīm, Ḥafīm and Ard. (YqbE)

46:21 And the sons of Benjamin: Bela, Becher, Ashbel, Gera, Na'aman, Ehi, Rosh, Muppim, Huppim, and Ard. (RSV)

وَبَنُو جَادَ: صَفْيُيُونُ وَحَجِّي وَشُونِي وَأَصْبُونُ وَعِيرِي وَأَرُودِي وَأَرْيِيلِي. (BV)

وكان لكاذ من الولد صفيان وشوني واصبون وعاري وارودي واريلي. (YqbA)

Sons of Kadh are: ṣifyān, Shūnī, Aṣbūn, 'Arī, Arwadī and Arāyālī. (YqbE)

46:16 The sons of Gad: Ziph'ion, Haggi, Shuni, Ezbon, Eri, Aro'di, and Are'li. (RSV)

وَبَنُو نَفْتَالِي: يَاحْصِيئِيلُ وَجُونِي وَيَصْرُ وَشَلِيمُ. (BV)

وكان لنفتالي من الولد يحصيل و غوني ويصير وشاليم. (YqbA)

Sons of Naftālī are: Yaḥṣīl, Ghūnī, Yabṣr and Shalīm. (YaqbE)

46:24 The sons of Naph'tali: Jahzeel, Guni, Jezer, and Shillem. (RSV)

إِنَّا رَاجِعِينَ امْرَأَةَ يَعْقُوبَ: يُونُسُ وَبَنِيَامِينَ. (BV)

فهؤلاء أولاد يعقوب وولد ولده الذين اجتمعوا بمصر عند يوسف مع ولدي يوسف اللذين ولدوا بمصر وأعطاهم ارضا وقال ازرعوا فما خرج فلفرعون الخمس. (YqbA)

Those are the sons of Ya'qūb and his grandchildren who gathered in Egypt at Yūsūf with his two sons whom were born in Egypt, and he gave them land and said: plant it and whatever it gives you should give Pharaoh the fifth. (YqbE)

46:19 the sons of Rachel, Jacob's wife: Joseph and Benjamin. (RSV)

وَدَعَا يَعْقُوبُ بَنِيهِ وَقَالَ: «اجْتَمِعُوا لِأَنْبِيئِكُمْ بِمَا يُصِيبُكُمْ فِي آخِرِ الْأَيَّامِ. (BV)

ولما حضرت يعقوب الوفاة جمع ولده وولد ولده فبارك عليهم ودعا لهم وقال لكل واحد منهم قولاً.

(YqbA)

When Ya'qūb was dying he gathered all his children and grandchildren, he blessed them and prayed for them and said an utterance for each one of them. (YqbE)

49:1 Then Jacob called his sons, and said, "Gather yourselves together, that I may tell you what shall befall you in days to come. (RSV)

(p31)

وَأَنَا قَدْ وَهَبْتُ لَكَ سَهْمًا وَاحِدًا فَوْقَ إِخْوَتِكَ أَخَذْتُهُ مِنْ يَدِ الْأُمُورِيِّينَ بِسَيْفِي وَقَوْسِي. (BV)

وأعطى ليوسف سيفه وقوسه. (YqbA)

And he gave Yūsūf his sword and bow. (YqbE)

48:22 Moreover I have given to you rather than to your brothers one mountain slope which I took from the hand of the Amorites with my sword and with my bow." (RSV)

وَأَخَذَ يُونُسُ الْإِثْنَيْنِ أَفْرَايِمَ بِيَمِينِهِ عَنْ يَسَارِ إِسْرَائِيلَ وَمَنْشَى بِيَسَارِهِ عَنْ يَمِينِ إِسْرَائِيلَ وَقَرَّبَهُمَا إِلَيْهِ. 14 فَمَدَّ إِسْرَائِيلُ يَمِينَهُ وَوَضَعَهَا عَلَى رَأْسِ أَفْرَايِمَ وَهُوَ الصَّغِيرُ وَيَسَارَهُ عَلَى رَأْسِ مَنْشَى.

وَضَعَ يَدَيْهِ بِفُطْنَةٍ فَإِنْ مَنْشَى كَانَ الْبَكْرَ. (BV)

وقرب إليه يوسف ابنيه منشى وافرائيم، فصير منشى عن يمينه وافرائيم عن شماله، لأن منشى كان أكبر فقلب يده اليمنى على افرائيم. (YqbA)

Yūsūf brought him his two sons Manshā and Afrā'īm, he put Manshā on his right and Afrā'īm on his left, because Manshā was elder but he changed his right hand to Afrā'īm. (YqbE)

48:13,14 And Joseph took them both, E'phraim in his right hand toward Israel's left hand, and Manas'sseh in his left hand toward Israel's right hand, and brought them near him. 14: And Israel stretched out his right hand and laid it upon the head of E'phraim, who was the younger, and his left hand upon the head of Manas'sseh, crossing his hands, for Manas'sseh was the first-born. (RSV)

(p32)

Exodus

ثُمَّ تَكَلَّمَ اللَّهُ بِجَمِيعِ هَذِهِ الْكَلِمَاتِ: (BV)

وهذه العشر الآيات: قال الله: (YqbA)

These are the Ten Verses: God said: (YqbE)

20:1 And God spoke all these words, saying, (RSV)

أَنَا الرَّبُّ إِلَهُكَ الَّذِي أَخْرَجَكَ مِنْ أَرْضِ مِصْرَ مِنْ بَيْتِ الْعُبُودِيَّةِ. 3 لَا يَكُنْ لَكَ إِلَهَةٌ أُخْرَى أَمَامِي.

(BV)

إني أنا الرب الذي أخرجتك من أرض بيت الرق والعبودية، ولا يكون لك إله آخر دوني.

(YqbA)

I am the Lord who brought you out of the land of house of Slavery and bondage; you shall have no other gods before me. (YqbE)

20:2-3 I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. 3: "You shall have no other gods before me. (RSV)

لَا تَصْنَعْ لَكَ تَمَثُّلاً مَنْحُوتاً وَلَا صُورَةً مَا مِمَّا فِي السَّمَاءِ مِنْ فَوْقُ وَمَا فِي الْأَرْضِ مِنْ تَحْتُ وَمَا فِي

الْمَاءِ مِنْ تَحْتِ الْأَرْضِ. (BV)

ولا تتخذ تمثالا ولا صنما مشبها بي من فوق السماء ولا تحت الأرض. (YqbA)

Do not take an image or idol in likeness with me up in heaven or down on earth

20:4 You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (RSV)

لَا تَسْجُدْ لَهُنَّ وَلَا تَعْبُدُهُنَّ لِأَنِّي أَنَا الرَّبُّ إِلَهُكَ إِلَهٌ غَيْرٌ أَفْتَقِدُ ذُنُوبَ الْآبَاءِ فِي الْأَبْنَاءِ فِي الْجِيلِ

الثَّالِثِ وَالرَّابِعِ مِنْ مُبْغِضِي. (BV)

ولا تسجد لها ولا تعبدوها من أجل أنا الرب الملك القاهر قاضي ديون الآباء عن الأبناء، نقمي على

الثالث والرابع لمبغضي. (YqbA)

Do not bow down to it or worship it, for I the Lord the King overwhelmed judge the iniquity of the fathers from their children, my anger for third and fourth [generation] of those who hate me. (YqbE)

20:5 you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, (RSV)

وَأَصْنَعُ إِحْسَانًا إِلَى أُلُوفٍ مِنْ مُحِبِّي وَحَافِظِي وَصَالِيَايَ. (BV)

وأصنع نعمة لمحبي وحافظي وصيتي إلى أُلُوفِ الألاف من المحبين لي الحافظين لوصيتي.

(YqbA)

And my goodness to those who love me and keep my commandment to thousands of those who love me and keep my commandment. (YqbE)

20:6 but showing steadfast love to thousands of those who love me and keep my commandments. (RSV)

لَا تَنْطِقُ بِاسْمِ الرَّبِّ إِلَهُكَ بَاطِلًا لِأَنَّ الرَّبَّ لَا يُبْرِئُ مَنْ نَطَقَ بِاسْمِهِ بَاطِلًا. (BV)

لا تحلف باسم الرب كاذبا لأن الله لا يزكي من حلف باسمه كاذبا. (YqbA)

Do not swear by the name of the Lord in vain, because God will not hold him guiltless who swear by his name lying

20:7 "You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain. (RSV)

أَذْكُرْ يَوْمَ السَّبْتِ لِتُقَدَّسَهُ. 9 سِتَّةَ أَيَّامٍ تَعْمَلُ وَتَصْنَعُ جَمِيعَ عَمَلِكَ. (BV)
واذكر يوم السبت لتطهره 9 اعمل ستة ايام واسع في أعمالك كلها. (YqbA)

Remember the day of Saturday to keep it holy, work six days and keep diligence in your work. (YqbE)

20:8,9 Remember the sabbath day, to keep it holy. (RSV)

وَأَمَّا الْيَوْمُ السَّابِعُ فَفِيهِ سَبَّتٌ لِلرَّبِّ إِلَهِكَ. لَا تَصْنَعُ عَمَلًا مَا أَنْتَ وَابْنُكَ وَابْنَتُكَ وَعَبْدُكَ وَأَمَتُكَ وَبَهِيمَتُكَ وَنَزِيلُكَ الَّذِي دَاخَلَ أَبْوَابَكَ. (BV)
واليوم السابع سبت الرب إلهك لا تعمل فيه شيئا من الأعمال أنت وابنك وابنتك وعبدك وأمك ونعمك وبهائمك والسكان في قراك. (YqbA)

And the seventh day Sabbath for the Lord your God, do not do any work of yours, you, your son or daughter, your slave, female slave, your concubine, your animals and all who live in your villages. (YqbE)

20:10 but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; (RSV)

لَأَنَّ فِي سِتَّةِ أَيَّامٍ صَنَعَ الرَّبُّ السَّمَاءَ وَالْأَرْضَ وَالْبَحْرَ وَكُلَّ مَا فِيهَا وَاسْتَرَاحَ فِي الْيَوْمِ السَّابِعِ. لِذَلِكَ بَارَكَ الرَّبُّ يَوْمَ السَّبْتِ وَقَدَّسَهُ. (BV)
لأنه في ستة ايام خلق الله السماء والارض والنجوم وجميع ما فرع في السماء، لهذا بارك الله اليوم السابع وطهره. (YqbA)

For God in six days made the heaven and earth and stars and all what in heaven, for this God blessed the seventh day and hallowed it. (YqbE)

20:11 for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it. (RSV)

أَكْرَمَ أَبَاكَ وَأُمَّكَ لِتَطُولَ أَيَّامُكَ عَلَى الْأَرْضِ الَّتِي يُعْطِيكَ الرَّبُّ إِلَهِكَ. (BV)
وأكرم أباك وأمك لتطول أيامك على الأرض التي أعطاكها الرب إلهك. (YqbA)

Honor your father and your mother that your days may be long in the land which the Lord your God gives you. (YqbE)

20:12 Honor your father and your mother, that your days may be long in the land which the LORD your God gives you. (RSV)

لَا تَقْتُلْ. 14 لَا تَزْنِ. 15 لَا تَسْرِقْ. 16 لَا تَشْهَدْ عَلَى قَرِيبِكَ شَهَادَةً زُورَ. (BV)
ولا تقتل 14 ولا تزني 15 ولا تسرق 16 ولا تشهد على صاحبك شهادة كاذبة. (YqbA)

Do not kill, do not commit adultery, do not steal, do not bear false witness against your neighbor. (YqbE)

20:13-16 You shall not kill. 14: "You shall not commit adultery. 15: "You shall not steal. 16: "You shall not bear false witness against your neighbor. (RSV)

لَا تَشْتَهَ بَيْتَ قَرِيبِكَ. لَا تَشْتَهِ امْرَأَةَ قَرِيبِكَ وَلَا عَبْدَهُ وَلَا أَمَتَهُ وَلَا ثَوْرَهُ وَلَا جِمَارَهُ وَلَا شَيْئًا مِمَّا لِقَرِيبِكَ. (BV)

ولا تشته بيت صاحبك ولا زوجة صاحبك ولا عبده ولا أمته ولا ثوره ولا حماره ولا شيئاً من مال صاحبك. (YqbA)

Do not covet your neighbor's house, nor neighbor's wife, or his slave or his female slave, or his ox or his ass or anything of his owners. (YqbE)

20:17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's." (RSV)

(p37)

Psalms

الرَّبُّ صَخْرَتِي وَحَصْنِي وَمُنْقِذِي. إِلَهِي صَخْرَتِي بِهِ أَحْتَمِي. تُرْسِي وَفَرْنٌ خَلَّصَنِي وَمَلْجَأِي. (BV)
إياك يا رب أعبد ولك أخلص محبتي فإنك قوتي وعدتي وملجأِي (ص53) ومخلصي. (YqbA)

You o Lord I worship and give my loyalty love, for you are my strength and fortress and my refuge and savior. (YqbE)

18:2 The LORD is my rock, and my fortress, and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold. (RSV)

(p53)

اِكْتَنَفْتَنِي حِبَالُ الْمَوْتِ، وَسُيُولُ الْهَلَاكِ أَفْرَعْتَنِي. (BV)
بعد أن أحاطت بي سكرات الموت، وقربت مني. (YqbA)

After the cords of death encompassed me and got nearer to me. (YqbE)

18:4 The cords of death encompassed me, the torrents of perdition assailed me; (RSV)

حِبَالُ الْهَلَاكِ حَاقَتْ بِي. أَشْرَاكُ الْمَوْتِ انْتَشَبَتْ بِي. (BV)
واحتمت علي أحداث الهلكة. (YqbA)

The elements of perdition surrounded me. (YqbE)

18:5 the cords of Sheol entangled me, the snares of death confronted me. (RSV)

فِي ضَيْقِي دَعَوْتُ الرَّبَّ، وَإِلَى إِلَهِي صَرَخْتُ، فَسَمِعَ مِنْ هَيْكَلِهِ صَوْتِي، وَصُرَاخِي قُدَّامَهُ دَخَلَ أَذُنِيهِ. (BV)

فدعوتك في ضيقي واستعنت بك يا إلهي فسمعت صوتي. (YqbA)

In my distress I called upon you and asked your help o my God, and you heard my voice. (YqbE)

18:6 In my distress I called upon the LORD; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears. (RSV)

أَنْقَذَنِي مِنْ عَدُوِّي الْقَوِيِّ، وَمِنْ مُبْغِضِي لِأَنَّهُمْ أَقْوَى مِنِّي. (BV)
فاستقذنتني من الذين اعتوروني واضطهدوني. (YqbA)

You delivered me from my enemies and those persecuted me. (YqbE)

18:17 He delivered me from my strong enemy, and from those who hated me; for they were too mighty for me. (RSV)

أَصَابُونِي فِي يَوْمِ بَلِيَّتِي، وَكَانَ الرَّبُّ سَنَدِي. (BV)

وكننت ناصري، فأخرجتني من الضيق إلى الفرج. (YqbA)

You became my victory and you delivered me from hardship to relief.

(YqbE)

18:18 They came upon me in the day of my calamity; but the LORD was my stay. (RSV)

يُكَافِئُنِي الرَّبُّ حَسَبَ بِرِّي، حَسَبَ طَهَارَةِ يَدَيَّ يَرُدُّ لِي. (BV)
فما أعذك يا رب، وأنصرك للمتوكلين عليك. (YqbA)

How much you are just Lord, and victorious to those who depend on you.

(YqbE)

18:20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands he recompensed me. (RSV)

لَأَنَّهُ مَنْ هُوَ إِلَهٌ غَيْرُ الرَّبِّ؟ وَمَنْ هُوَ صَخْرَةٌ سِوَى إِلَهِنَا؟ 32 إِلَهُ الَّذِي يُنْطِقُنِي بِالْقُوَّةِ وَيُبَصِّرُ طَرِيقِي كَامِلًا. (BV)

لأنه لا رب غير فألهمني القوة، وبصرني طريق الرشد. (YqbA)

For no Lord but you, give strength, and show me my perfect way. (YqbE)

18:31 For who is God, but the LORD? And who is a rock, except our God? (RSV)

الَّذِي يَجْعَلُ رِجْلِي كَالْإِيل، وَعَلَى مُرْتَفَعَاتِي يُعِيمُنِي. (BV)
وثبت قدمي بين يديك وشدد ساعدي ولا تقدر علي أعدائي. (YqbA)

Give strength to my feet between your hands and strengthen my hands

so my enemies cannot overcome me. (YqbE)

18:33 He made my feet like hinds' feet, and set me secure on the heights. (RSV)

طُوبَى لِلرَّجُلِ الَّذِي لَمْ يَسْلُكْ فِي مَشُورَةِ الْأَشْرَارِ وَفِي طَرِيقِ الْخُطَاةِ لَمْ يَقِفْ وَفِي مَجْلِسِ الْمُسْتَهْزِئِينَ لَمْ يَجْلِسْ. (BV)
طوبى لرجل [بياض في الأصل] في سبيل الأئمة لم يسلك، وفي مجلس المستهزئين لم يجلس. (YqbA)

Blessed is the man [blank space] who walks not in the way of sinners, nor sits in the seat of scoffers. (YqbE)

1:1 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; (RSV)

لَكِنْ فِي نَامُوسِ الرَّبِّ مَسَرَّتُهُ وَفِي نَامُوسِهِ يَلْهَجُ نَهَارًا وَلَيْلًا. (BV)
لكن هواه سنة الله، وبسنته تعلم الليل والنهار. (YqbA)

But his delight in the law of God, and on his law meditates day and night.

(YqbE)

1:2 but his delight is in the law of the LORD, and on his law he meditates day and night. (RSV)

فَيَكُونُ كَشَجَرَةٍ مَغْرُوسَةٍ عِنْدَ مَجَارِي الْمِيَاهِ الَّتِي تُعْطِي ثَمَرَهَا فِي أَوَانِهِ وَوَرَقُهَا لَا يَذْبُلُ. وَكُلُّ مَا يَصْنَعُهُ يَنْجَحُ. (BV)
يكون كشجرة غرست على شط الماء، تؤتي أكلها كل حين، ولا يتناثر ورقها. (YqbA)

He is like a tree planted by streams to water, that yields its fruit in its season, and its leaf does not wither. (YqbE)

1:3 He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. (RSV)

لَيْسَ كَذَلِكَ الْأَشْرَارُ لِكِنَّهُمْ كَالْعُصَافَةِ الَّتِي تَذْرِبُهَا الرِّيحُ. 5 لِذَلِكَ لَا تَقُومُ الْأَشْرَارُ فِي الدِّينِ وَلَا الْخَطَاةُ فِي جَمَاعَةِ الْأَبْرَارِ. (BV)

وليس كذلك المنافقون في القضاء، ولا الخاطئون في مجمع الأبرار. (YqbA)

The wicked are not so in judgment, nor sinners in the congregation on the righteous. (YqbE)

1:4,5 The wicked are not so, but are like chaff which the wind drives away. 5: Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; (RSV)

لَأَنَّ الرَّبَّ يَعْلَمُ طَرِيقَ الْأَبْرَارِ أَمَّا طَرِيقُ الْأَشْرَارِ فَتَهْلِكُ. (BV)

من أجل أن الله يعلم سبل الأبرار وسبيل الأثمة يبطل. (YqbA)

For that God knows the way of the righteous but the way of the wicked will perish. (YqbE)

1:6 for the LORD knows the way of the righteous, but the way of the wicked will perish. (RSV)

هَلِّلُوهَا. سَبِّحُوا الرَّبَّ مِنَ السَّمَاوَاتِ. سَبِّحُوهُ فِي الْأَعَالِي. (BV)

سبح لله من في السماء، وليسبحه من في العلى. (YqbA)

Praise the Lord who is in heaven, praise him who in heights. (YqbE)

148:1 Praise the LORD! Praise the LORD from the heavens, praise him in the heights! (RSV)

سَبِّحُوهُ يَا جَمِيعَ مَلَائِكَتِهِ. سَبِّحُوهُ يَا كُلَّ جُنُودِهِ. (BV)

ولتسبحه ملائكته كلها، ولتسبحه جنوده كلها. (YqbA)

Praise him all his angels, praise him all his host. (YqbE)

148:2 Praise him, all his angels, praise him, all his host! (RSV)

سَبِّحِيهِ يَا أَيُّهَا الشَّمْسُ وَالْقَمَرُ، سَبِّحِيهِ يَا جَمِيعَ كَوَاكِبِ النُّورِ. (BV)

ولتسبح له الشمس والقمر، ولتسبح له الكواكب والنور. (YqbA)

Praise him sun and moon, praise him all planets and light. (YqbE)

148:3 Praise him, sun and moon, praise him, all you shining stars! (RSV)

سَبِّحِيهِ يَا سَمَاءَ السَّمَاوَاتِ وَيَا أَيُّهَا الْمِيَاهُ الَّتِي فَوْقَ السَّمَاوَاتِ. (BV)

وليسبح لاسم ربنا الماء الذي فوق السماء. (YqbA)

Praise the name of our Lord, you water above the heaven. (YqbE)

148:4 Praise him, you highest heavens, and you waters above the heavens! (RSV)

لِنُسَبِّحَ اسْمَ الرَّبِّ لِأَنَّهُ أَمَرَ فَخُلِقَتْ. (BV)

وذلك بأنه قال لكل شيء كن فكان، وهو خلق كل شيء وبرأه. (YqbA)

For He said let it be and they were created, He created everything and make them. (YqbE)

148:5 Let them praise the name of the LORD! For he commanded and they were created. (RSV)

وَتَبَنَّا إِلَى الدَّهْرِ وَالْأَبَدِ وَصَنَعَ لَهَا حَدًّا فَلَنْ تَنْعَدَاهُ. (BV)

وجعلهن دائمات الأبد، وقدر كل شيء منهن تقديرا، وجعل لهن حدا ومنتهى لا يجاوزنه. (YqbA)

And he established them forever, he estimated everything of them estimation, he fixed their bounds which cannot be passed. (YqbE)

148:6 And he established them for ever and ever; he fixed their bounds which cannot be passed. (RSV)

سَبِّحِي الرَّبَّ مِنَ الْأَرْضِ يَا أَيُّهَا السَّمَاوَاتُ كُلُّ اللَّجَجِ. (BV)

فليسبح الله من في الأرض. (YqbA)

Praise God from the earth. (YqbE)

148:7 Praise the LORD from the earth, you sea monsters and all deeps, (RSV)

النَّارُ وَالْبَرْدُ وَالتَّلْجُ وَالضَّبَابُ الرِّيحُ الْعَاصِيفَةُ الصَّانِعَةُ كَلِمَتَهُ 9 الْجِبَالُ وَكُلُّ الْأَكَامِ الشَّجَرُ الْمُثْمِرُ وَكُلُّ الْأَرْضِ (BV)

والنار والبرد والتلج والجليد، فإنه خلق الريح العاصف بكلمته. (YqbA)

Fire and hail, snow and ice, for he made stormy wind by his word. (YqbE)

148:8 fire and hail, snow and frost, stormy wind fulfilling his command! (RSV)

هَلِّلُوهَا. غَنُوا لِلرَّبِّ تَرْنِيمَةً جَدِيدَةً تَسْبِيحَتُهُ فِي جَمَاعَةِ الْأَتَقِيَاءِ. (BV)

سبحوا الله تسبيحا حديثا في مسجد الصديقين. (YqbA)

Praise God with a new song in the assembly of the faithful. (YqbE)

149:1 Praise the LORD! Sing to the LORD a new song, his praise in the assembly of the faithful! (RSV)

لِيَفْرَحَ إِسْرَائِيلُ بِخَالِقِهِ. لِيَبْتَهِجَ بَنُو صِهْيُونَ بِمَلِكِهِمْ. (BV)

وليفرح إسرائيل بخالقه، وإن بني صهيون يكبرون ربكم. (YqbA)

Let Israel be glad of his maker, let the sons of Zion magnify their Lord.

(YqbE)

149:2 Let Israel be glad in his Maker, let the sons of Zion rejoice in their King! (RSV)

لِيَسَبِّحُوا اسْمَهُ بِرَقِصٍ. بِدُفٍّ وَغُودٍ لِيُرْتَنِّمُوا لَهُ. (BV)

ويسبحون اسمه بالدف والطبل والكبر، يكبرونه. (YqbA)

Let them praise his name with timbrel and drum and lute, let them magnify him. (YqbE)

149:3 Let them praise his name with dancing, making melody to him with timbrel and lyre! (RSV)

لَأَنَّ الرَّبَّ رَاضٍ عَنْ شَعْبِهِ. يُجَمِّلُ الْوُدْعَاءَ بِالْخَلَاصِ. (BV)

من أجل أن يسر الله بشريعته، ويعطي المساكين النصر. (YqbA)

For God takes pleasure in his law, he gives the humble victory. (YqbE)

149:4 For the LORD takes pleasure in his people; he adorns the humble with victory. (RSV)

(p54)

لِيَبْتَهِجَ الْاَتْقِيَاءُ بِمَجْدٍ. لِيَرْتَمُوا عَلَى مَضَاجِعِهِمْ. (BV)

ليشيد الصديقون بالكرامة ويسبحون على أسرتهم. (YqbA)

Let faithful exult in dignity, let them praise on their couches. (YqbE)

149:5 Let the faithful exult in glory; let them sing for joy on their couches. (RSV)

تَنْوِيهَاتُ اللَّهِ فِي أَفْوَاهِهِمْ وَسَيْفٌ ذُو حَدَّيْنِ فِي يَدِهِمْ. (BV)

ويكبرون الله على حناجرهم، وسيف ذو شفيرتين بأيديهم. (YqbA)

Let them magnify God in their throats, and two edged swords in their hands. (YqbE)

149:6 Let the high praises of God be in their throats and two-edged swords in their hands, (RSV)

لِيَصْنَعُوا نَقْمَةً فِي الْأُمَمِ وَتَأْدِيبَاتٍ فِي الشُّعُوبِ. (BV)

لينتصروا على الشعوب ويتعظ الأمم. (YqbA)

Let them victory on nations and teach them a lesson. (YqbE)

149:7 to wreak vengeance on the nations and chastisement on the peoples, (RSV)

لَأَسْرِ مُلُوكُهُمْ بِقُيُودٍ وَشُرَفَائِهِمْ بِكُيُودٍ مِنْ حَدِيدٍ. (BV)

فيوثقوا ملوكهم في القيود، وذوي الكرامة بسلاسل من حديد. (YqbA)

To bind their kings with chains, and their nobles with fetters of iron. (YqbE)

149:8 to bind their kings with chains and their nobles with fetters of iron, (RSV)

لِيَجْزُوا بِهِمُ الْحُكْمَ الْمَكْتُوبَ. كَرَامَةٌ هَذَا لِجَمِيعٍ. هَلْلُويَا. (BV)

ليفعل بهم القضاء الذي كتب والحمد لله لكل الصديقين اتقيائهم. (YqbA)

To execute on them the judgment written, praise to God for all faithful, his righteous. (YqbE)

149:9 to execute on them the judgment written! This is glory for all his faithful ones. Praise the LORD! (RSV)

هَلْلُويَا. سَبِّحُوا اللَّهَ فِي قُدْسِهِ. سَبِّحُوهُ فِي فَلَكِ قُوَّتِهِ. (BV)

سبحوه في مقدسه، سبحوه في سماء عزته. (YqbA)

Praise Him in his sanctuary; praise Him in his mighty heaven. (YqbE)

150:1 Praise the LORD! Praise God in his sanctuary; praise him in his mighty firmament! (RSV)

سَبِّحُوهُ عَلَى قُوَّاتِهِ. سَبِّحُوهُ حَسَبَ كَثْرَةِ عَظَمَتِهِ. (BV)

سبحوه بحوله وقوته، سبحوه بعظمته. (YqbA)

Praise him for his mighty, praise him for his greatness. (YqbE)

150:2 Praise him for his mighty deeds; praise him according to his exceeding greatness! (RSV)

سَبِّحُوهُ بِصَوْتِ الصُّوَرِ. سَبِّحُوهُ بِرَبَابٍ وَعُودٍ. (BV)

سبحوه بصوت العزف، سبحوه بالقيتار والكبر. (YqbA)

Praise him with music sound, praise him with harp and lute. (YqbE)
150:3 Praise him with trumpet sound; praise him with lute and harp! (RSV)

سَبِّحُوهُ بِذُفٍّ وَرَقَصٍ. سَبِّحُوهُ بِأَوْتَارٍ وَمِزْمَارٍ. (BV)
سبحوه بالبرابط والزمير، سبحوه بالأوتار والكبر الطويل الحليلات. (YqbA)
Praise him with timbrel and, praise him by strings and big lute. (YqbE)
150:4 Praise him with timbrel and dance; praise him with strings and pipe!
(RSV)

سَبِّحُوهُ بِصُنُوجِ النَّصُوبِ. سَبِّحُوهُ بِصُنُوجِ الْهَتَافِ. (BV)
سبحوه في صلاصل السمع سبحوه بالأصوات العلى والنداء. (YqbA)
Praise him with sounding cymbals, praise him with loud voice and shout.
(YqbE)
150:5 Praise him with sounding cymbals; praise him with loud clashing
cymbals! (RSV)

كُلُّ نَسَمَةٍ فَتُسَبِّحُ الرَّبَّ. هَلَّلُويَا. (BV)
سبحوا ربنا تسيحا خالصا، كل نفس بنفس. (YqbA)
Praise our Lord pure praise, every breath by breath. (YqbE)
150:6 Let everything that breathes praise the LORD! Praise the LORD! (RSV)
(p55)

1Kings

فَاسْتَشَارَ الْمَلِكُ وَعَمَلَ عَجَلِيَّ ذَهَبٍ، وَقَالَ لَهُمْ: كَثِيرٌ عَلَيْكُمْ أَنْ تَصْعَدُوا إِلَى أُورُشَلِيمَ. هُوَذَا إِلَهَتُكَ يَا
إِسْرَائِيلَ الَّذِينَ أَصْعَدُوكَ مِنْ أَرْضِ مِصْرَ. (BV)
وصير فيه عجلا من ذهب [رحبعام] وقال هذه آلهتكم التي أصعدتكم من أرض مصر، واتخذ للعجل
أحبارا وعمل عيدا. (YqbA)
He [Rehoboam] put in it a calf of gold, and he said: this is your gods who
brought you from the land of Egypt. And he made priests for the calf and a day
for festival ['Id]. (YqbE)
12:28 So the king took counsel, and made two calves of gold. And he said to
the people, "You have gone up to Jerusalem long enough. Behold your gods, O
Israel, who brought you up out of the land of Egypt." (RSV)
(p62)

Matthew

وَلَكِنْ يُوحَنَّا مَنَعَهُ قَائِلًا: أَنَا مُحْتَاجٌ أَنْ أَعْتَمِدَ مِنْكَ وَأَنْتَ تَأْتِي إِلَيَّ! (BV)
فقال له يحيى بن زكرياء: أنا أحوج إليك منك إلي! (YqbA)
Yaḥya b. Zakariyya' told him: I need you more than you need me. (YqbE)
3:14 John would have prevented him, saying, "I need to be baptized by you,
and do you come to me?" (RSV)
فَقَالَ يَسُوعُ لَهُ: أَسْمَحِ الْآنَ لِأَنَّهُ هَكَذَا يَلِيْقُ بِنَا أَنْ نُكَمِّلَ كُلَّ بَرٍّ. حِينَئِذٍ سَمَحَ لَهُ. (BV)
فقال له المسيح: اترك هذا القول فإن هكذا ينبغي أن يتم البر، فتركه يحيى (YqbA)
Al-Masīḥ told him: let this saying now, for thus it is fitting to fulfill all
righteousness, then he consented. (YqbE)

3:15 But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfil all righteousness." Then he consented. (RSV)

ثُمَّ أَصْعَدَ يَسُوعُ إِلَى الْبَرِّيَّةِ مِنَ الرُّوحِ لِجَرِّبَ مِنْ إِبْلِيسَ. (BV)
وإن يسوع خرج بتأييد روح الله إلى البرية (YqbA)

Then 'Aisu' went out led up by the spirit of God to the wilderness. (YqbE)

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. (RSV)

فَبَعْدَ مَا صَامَ أَرْبَعِينَ نَهَاراً وَأَرْبَعِينَ لَيْلَةً جَاعَ أَخيراً. (BV)
فصام أربعين يوماً (YqbA)

And he fasted forty days. (YqbE)

4:2 And he fasted forty days and forty nights, and afterward he was hungry. (RSV)

فَتَقَدَّمَ إِلَيْهِ الْمُجَرَّبُ وَقَالَ لَهُ: إِنْ كُنْتَ ابْنُ اللَّهِ فَقُلْ أَنْ تَصِيرَ هَذِهِ الْحِجَارَةُ خُبْزاً. (BV)
فاقترب إليه الشيطان فقال إن كنت الابن الله فمر هذه الحجارة أن تصير خبزاً (YqbA)

And the Satan came and told him: if you are the Son of God, now command these stones to become bread. (YqbE)

4:3 And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." (RSV)

فَأَجَابَ: مَكْتُوبٌ: لَيْسَ بِالْخُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ كَلِمَةٍ تَخْرُجُ مِنْ فَمِ اللَّهِ. (BV)
فقال يسوع انه ليس بالخبز وحده يحيا البشر ولكن بكلمة الله. (YqbA)

But 'Aisu' said: man shall not live by bread, but by the word of God. (YqbE)

4:4 But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" (RSV)

ثُمَّ أَخَذَهُ إِبْلِيسُ إِلَى الْمَدِينَةِ الْمُقَدَّسَةِ وَأَوْفَقَهُ عَلَى جَنَاحِ الْهَيْكَلِ. (BV)
فحملة وصيره على جناح الهيكل. (YqbA)

Then he took him to the pinnacle of the temple. (YqbE)

4:5 Then the devil took him to the holy city, and set him on the pinnacle of the temple, (RSV)

وَقَالَ لَهُ: إِنْ كُنْتَ ابْنُ اللَّهِ فَاطْرَحْ نَفْسَكَ إِلَى أَسْفَلُ لِأَنَّهُ مَكْتُوبٌ: أَنَّهُ يُوصِي مَلَائِكَتَهُ بِكَ فَعَلَى أَيْدِيهِمْ يَحْمِلُونَكَ لِكَيْ لَا تَصُدِّمَ بِحَجَرٍ رِجْلَكَ. (BV)

ثم قال له الشيطان الق نفسك إلى الأرض فإنك إن كنت ابن الله تكتفك ملائكته. (YqbA)

And told him: throw yourself down, for if you are Son of God the angels will bear you up. (YqbE)

4:6 and said to him, "If you are the Son of God, throw yourself down; for it is written, 'He will give his angels charge of you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'" (RSV)

قَالَ لَهُ يَسُوعُ: مَكْتُوبٌ أَيْضاً: لَا تُجَرِّبِ الرَّبَّ إِلَهَكَ. (BV)
فقال المسيح إنه مكتوب لا تجرب الله بك. (YqbA)

Al-Masīḥ said: it is written you shall not tempt God by yourself. (YqbE)

4:7 Jesus said to him, "Again it is written, `You shall not tempt the Lord your God.'"(RSV)

حِينَئِذٍ قَالَ لَهُ يَسُوعُ: «أَذْهَبْ يَا شَيْطَانُ! لِأَنَّهُ مَكْتُوبٌ: لِلرَّبِّ إِلَهِكَ تَسْجُدُ وَإِيَّاهُ وَحْدَهُ تَعْبُدُ. (BV)
ثم قال للشيطان اذهب فأنا لله أسجد وإياه أعبد. (YqbA)

Then he told Satan: begone, for I worship God and serve him. (YqbE)

4:10 Then Jesus told him, "Begone, Satan! for it is written, `You shall worship the Lord your God and him only shall you serve.'"(RSV)

ثُمَّ تَرَكَهُ إِبْلِيسُ وَإِذَا مَلَائِكَةٌ قَدْ جَاءَتْ فَصَارَتْ تَخْدِمُهُ. (BV)
فتركه الشيطان وذهب ثم إن ملائكة الله جل وعز اقتربت منه فجعلوا يخدمونه. (YqbA)

Then Satan left him and went, and angels of God almighty came to him and ministered to him. (YqbE)

4:11 Then the devil left him, and behold, angels came and ministered to him. (RSV)

هَذَا كُلُّهُ كَلَّمَ بِهِ يَسُوعُ الْجُمُوعَ بِأَمْثَالٍ وَبِدُونِ مَثَلٍ لَمْ يَكُنْ يَكْلِمُهُمْ. (BV)
ثم إن تلاميذه اقتربوا إليه فجعل يكلمهم بأمثال وحي وبغير أمثال. (YqbA)

Then his disciples came to him, he started teaching them in parables and revelation, and other than parables. (YqbE)

13:34 All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable. (RSV)

(p69)

طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ. (BV)
طوبى للمساكين القانعة قلوبهم بما عند ربهم، بحق إن لهم ملكوت السماء. (YqbA)

Blessed are the poor whose hearts are accepting what they have from their Lord, for theirs is the kingdom of heaven. (YqbE)

5:3 Blessed are the poor in spirit, for theirs is the kingdom of heaven. (RSV)

طُوبَى لِلْجِيَاعِ وَالْعَطَاشِ إِلَى الْبِرِّ لِأَنَّهُمْ يُشْبِعُونَ. (BV)
طوبى للجياع العطاش في طاعة الله (YqbA)

Blessed are those who hunger and thirst in the obeying God. (YqbE)

5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (RSV)

طُوبَى لِلْأَتْقِيَاءِ الْقُلُوبِ لِأَنَّهُمْ يُعَايِنُونَ اللَّهَ. (BV)
طوبى للصادقين في قولهم التاركين للكذب (YqbA)

Blessed are honest in their hearts, left lying. (YqbE)

5:8 Blessed are the pure in heart, for they shall see God. (RSV)

أَنْتُمْ مِلْحُ الْأَرْضِ ... 14 أَنْتُمْ نُورُ الْعَالَمِ ... (BV)
الذين هم ملح الأرض ونور العالم. (YqbA)

Who are the salt of the earth and light of the world. (YqbE)

5:13,14 You are the salt of the earth... 14: You are the light of the world... (RSV)

فَإِنْ كَانَتْ عَيْنُكَ الْيُمْنَى تُعْتِرُكَ فَأَقْلَعْهَا وَأَلْقِهَا عَنْكَ لِأَنَّهُ خَيْرٌ لَّكَ أَنْ يَهْلِكَ أَحَدُ أَعْضَائِكَ وَلَا يُلْقَى جَسَدُكَ كُلُّهُ فِي جَهَنَّمَ. (BV)

فإن كانت عينك اليمنى تدعوكم إلى الخيانة فاقلعوها حتى تتجوا بأبدانكم. (YqbA)

If your right eye is causing you for betrayal, pluck it out so you can save your bodies. (YqbE)

5:29 If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. (RSV)

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: إِنْ مَنْ طَلَّقَ امْرَأَتَهُ إِلَّا لِعِلَّةِ الزَّنى يَجْعَلُهَا تَرْزِي وَمَنْ يَتَزَوَّجْ مُطْلَقَةً فَإِنَّهُ يَرْزِي. (BV)

ولا تطلقوا نساءكم من غير زنية. (YqbA)

Do not divorce your women without the reason of adulteress. (YqbE)

5:32 But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery. (RSV)

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَحْلِفُوا النَّبَةَ لَا بِالسَّمَاءِ لِأَنَّهَا كُرْسِيُّ اللَّهِ 35 وَلَا بِالْأَرْضِ لِأَنَّهَا مَوْطِئُ قَدَمَيْهِ.. (BV)

ولا تحلفوا بالله صادقين ولا كاذبين ولا بسمائه ولا بأرضه. (YqbA)

And do not swear by God in lying or honest nor by his heaven nor his earth. (YqbE)

5:34,35 But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool... (RSV)

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَقَاوِمُوا الشَّرَّ بَلْ مَنْ لَطَمَكَ عَلَى خَدِّكَ الْاَيْمَنِ فَحَوِّلْ لَهُ الْاَآخَرَ أَيْضًا. (BV)
ولا تقاوموا الشر ولكن من لطمك على عراضك الأيمن فأقبل إليه بعارضك الأيسر. (YqbA)

Do not resist one who is evil, but if any one strikes you on the right cheek, turn to him the other also. (YqbE)

5:39 But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; (RSV)

وَمَنْ أَرَادَ أَنْ يُخَاصِمَكَ وَيَأْخُذَ ثَوْبَكَ فَاتْرُكْ لَهُ الرِّدَاءَ أَيْضًا. (BV)
ومن أراد أن ينزع قميصك فأعطه أيضا رداءك. (YqbA)

And if he would take your coat, let him have your cloak as well. (YqbE)

5:40 and if any one would sue you and take your coat, let him have your cloak as well; (RSV)

وَمَنْ سَخَّرَكَ مِيلاً وَاحِدًا فَادْهَبْ مَعَهُ اثْنَيْنِ. (BV)
ومن سخرك ميلاً، فانطلق معه ميلين. (YqbA)

And if any one forces you to go one mile, go with him two miles. (YqbE)

5:41 and if any one forces you to go one mile, go with him two miles. (RSV)

مَنْ سَأَلَكَ فَأَعْطِهِ وَمَنْ أَرَادَ أَنْ يَقْتَرِضَ مِنْكَ فَلَا تَرُدَّهُ. (BV)
ومن سألك فأعطه ومن استقرضك فأقرضه ولا تحرمه. (YqbA)

And who begs from you give him what he wants, and do not refuse who would borrow from you. (YqbE)

5:42 Give to him who begs from you, and do not refuse him who would borrow from you. (RSV)

سَمِعْتُمْ أَنَّهُ قِيلَ: تُحِبُّ قَرِيبَكَ وَتُبْغِضُ عَدُوَّكَ. (BV)

قد سمعتم أنه قد قيل أحب قريبك وأبغض عدوك، (YqbA)

You have heard that it was said: you shall love your neighbor and hate your enemy. (YqbE)

5:43 You have heard that it was said, 'You shall love your neighbor and hate your enemy.' (RSV)

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: أَحِبُّوا أَعْدَاءَكُمْ. بَارِكُوا لِمَنْ يَبْغِضُكُمْ. أَحْسِنُوا إِلَى مَنْ يَبْغِضُكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ يُسَيِّئُونَ إِلَيْكُمْ وَيَطْرُدُونَكُمْ (BV)

أما أنا فإني أقول لكم أحبوا أعداءكم وصلوا من قطعكم وافعلوا الخير إلى من بغضكم (YqbA)

But I tell you: love your enemies, and pray for those who cut you, and do good for those who hate you.

5:44 But I say to you, Love your enemies and pray for those who persecute you, (RSV)

لأنه إن أحببتم الذين يحبونكم فأي أجر لكم؟ أليس العشارون أيضاً يفعلون ذلك؟ (BV)

إن كنتم تحبون الذين يحبونكم فأي أجر لكم. (YqbA)

If you love who love you, what reward you will earn?

5:46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same? (RSV)

أَحْتَرِزُوا مِنْ أَنْ تَصْنَعُوا صَدَقَاتِكُمْ قُدَّامَ النَّاسِ لِكَيْ يَنْظُرُوَكُمْ وَإِلَّا فَلَيْسَ لَكُمْ أَجْرٌ عِنْدَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ. (BV)

لا تظهروا صدقاتكم بين أيدي البشر. (YqbA)

Do not show your piety before me. (YqbE)

6:1 Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. (RSV)

وَأَمَّا أَنْتَ فَمَتَى صَنَعْتَ صَدَقَةً فَلَا تُعْرِفْ شِمَالَكَ مَا تَفْعَلُ يَمِينُكَ. (BV)

لا تعلم شمائلكم بما عملت أيما نكم. (YqbA)

Do not let your left hand know what your right hand did. (YqbE)

6:3 But when you give alms, do not let your left hand know what your right hand is doing, (RSV)

وَمَتَى صَلَّيْتَ فَلَا تَكُنْ كَالْمُرَائِينَ فَإِنَّهُمْ يُحِبُّونَ أَنْ يُصَلُّوا قَائِمِينَ فِي الْمَجَامِعِ وَفِي زَوَايَا الشُّوَارِعِ لِكَيْ يَظْهَرُوا لِلنَّاسِ. الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُمْ قَدْ اسْتَوْفَوْا أَجْرَهُمْ! (BV)

لا تراؤوا الناس بصلاتكم. (YqbA)

Do not hypocrites people in your prayers. (YqbE)

6:5 And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. (RSV)

وَأَمَّا أَنْتَ فَمَتَى صَلَّيْتَ فَادْخُلْ إِلَى مَخْدَعِكَ وَأَغْلِقْ بَابَكَ وَصَلِّ إِلَى أَبِيكَ الَّذِي فِي الْخَفَاءِ. فَأَبُوكَ الَّذِي يَرَى فِي الْخَفَاءِ يُجَازِيكَ عَلَانِيَةً. (BV)

وإذا صليتم فادخلوا بيوتكم واخلقوا أبوابكم ولا يسمعكم أحد. (Yqba)

And if you pray, go into your house and shut your door and let no one hear you. (YqbE)

6:6 But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. (RSV)

فَصَلُّوا أَنْتُمْ هَكَذَا: أَبَانَا الَّذِي فِي السَّمَاوَاتِ لِيَتَقَدَّسَ اسْمُكَ. (BV)
وإذا صليتم فقولوا: أبانا الذي في السموات يُقدس اسمك. (Yqba)

And if you pray, say this: our Father who art in heaven, hallowed be your name. (YqbE)

6:9 Pray then like this: Our Father who art in heaven, Hallowed be thy name. (RSV)

لِيَأْتِ مَلَكُوتُكَ. لِنَكُنْ مَشِيتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، خُبِرْنَا كَفَافًا أَعْطَانَا الْيَوْمَ. (BV)
ويأتي ملكوتك تكون مشيتك كما في السماء وعلى الأرض، خبزنا كفافنا أعطنا اليوم. (Yqba)

Your kingdom come, your will be done, on earth as it is in heaven, give us this day our daily bread. (YqbE)

6:10,11 Thy kingdom come. Thy will be done, On earth as it is in heaven, Give us this day our daily bread. (RSV)

وَأَغْفِرْ لَنَا دُيُوبَنَا كَمَا نَغْفِرُ نَحْنُ أَيْضًا لِلْمُذْنِبِينَ إِلَيْنَا. (BV)
واترك لنا الذي علينا كمثل ما نترك لغرماننا. (Yqba)

And leave us our debts as we leave to our debtors. (YqbE)

6:12 And forgive us our debts, As we also have forgiven our debtors; (RSV)

وَلَا تُدْخِلْنَا فِي تَجَرِبَةٍ لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ. لِأَنَّ لَكَ الْمُلْكَ وَالْقُوَّةَ وَالْمَجْدَ إِلَى الْأَبَدِ. آمِينَ. (BV)
ولا تدخلنا في تجربة يا رب، ولكن نجنا من الشرير. (Yqba)

And lead us not into temptation, but deliver us from the evil. (YqbE)

6:13 And lead us not into temptation, But deliver us from evil. (RSV)

وَمَتَى صُمْتُمْ فَلَا تَكُونُوا عَابِسِينَ كَالْمُرَائِينَ فَإِنَّهُمْ يُغَيِّرُونَ وُجُوهَهُمْ لِكَيْ يَظْهَرُوا لِلنَّاسِ صَائِمِينَ.
الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُمْ قَدْ اسْتَوْفَوْا أَجْرَهُمْ. (BV)
ولا تظهروا صيامكم للبشر، إذا صمتتم لله ربكم ولا تغيروا وجوهكم ليراكم الناس. (Yqba)

6:16 "And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. (RSV)

لِكَيْ لَا تَظْهَرَ لِلنَّاسِ صَائِمًا، بَلْ لِأَبِيكَ الَّذِي فِي الْخَفَاءِ. فَأَبُوكَ الَّذِي يَرَى فِي الْخَفَاءِ يُجَازِيكَ عِلَاقَةً. (BV)
فإن ربكم يعلم بحالكم (اختصار ع18) (Yqba)

For your Lord knows your situation. (YqbE)

6:18 That your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you in public.

لَا تَكْزِبُوا لَكُمْ كُنُوزًا عَلَى الْأَرْضِ حَيْثُ يُفْسِدُ السُّوسُ وَالصَّدَأُ وَحَيْثُ يَنْقُبُ السَّارِقُونَ وَيَسْرِقُونَ.
(BV)

لا تدخروا الذخائر حيث السوس والأرضة الأكلة يفسدن، وحيث اللصوص يحفرون. (YqbA)

Do not lay up for yourselves treasures where moth and rust consume, and where thieves digging. (YqbE)

6:19 Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, (RSV)

(p70)

بَلْ اكْنُزُوا لَكُمْ كُنُوزاً فِي السَّمَاءِ حَيْثُ لَا يُفْسِدُ سُوسٌ وَلَا صَدَأٌ وَحَيْثُ لَا يَنْقُبُ سَارِقُونَ وَلَا يَسْرِقُونَ (BV)

ولكي تكون ذخائركم عند ربكم الذي في السماء حيث لا سوس يعض ولا لص يسرق. (YqbA)

Let your treasures with your Lord who is in heaven, where not moth consumes nor thieves can steal. (YqbE)

6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. (RSV)

لِذَلِكَ أَقُولُ لَكُمْ: لَا تَهْتَمُّوا لِحَيَاتِكُمْ بِمَا تَأْكُلُونَ وَبِمَا تَشْرَبُونَ وَلَا لِأَجْسَادِكُمْ بِمَا تَلْبَسُونَ. أَلَيْسَتْ الْحَيَاةُ أَفْضَلَ مِنَ الطَّعَامِ وَالْجَسَدِ أَفْضَلَ مِنَ اللِّبَاسِ؟ (BV)

ولا تهتموا لمعاشكم ولا ما تاكلون، ولا ما تشربون ولا ما تلبسون. (YqbA)

And do not be anxious about your life or what you shall eat, not what you shall drink or your clothes. (YqbE)

6:25 therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? (RSV)

انْظُرُوا إِلَى طُيُورِ السَّمَاءِ: إِنَّهَا لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَا تَجْمَعُ إِلَى مَخَازِنَ وَأَبْوَكُمُ السَّمَاءِيُّ يَقْوَتْهَا. أَلَسْنُمُ أَنْتُمْ بِالْحَرِيِّ أَفْضَلَ مِنْهَا؟ (BV)

وانظروا إلى طير السماء لا يزرعون ولا يحصدون ولا يجمعون في البيوت فإن الله يرزقهن وأنتم أكرم على الله من الطير. (YqbA)

Look at the birds in the sky, they neither sow nor reap nor gather into houses, and yet God feeds them, are you not of more value than they? (YqbE)

6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? (RSV)

أَمْ كَيْفَ تَقُولُ لِأَخِيكَ: دَعْنِي أَخْرِجَ الْقَذَى مِنْ عَيْنِكَ وَهَا الْخَشَبَةُ فِي عَيْنِكَ. (BV)
ولا تقل لأخيك أخرج القذى من عينك وفي عينك أنت جذع. (YqbA)

And do not say to your brother let me take the speck out of your eye, when a log in your eye. (YqbE)

7:4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? (RSV)

يَا مُرَائِي أَخْرِجْ أَوَّلَ الْخَشَبَةِ مِنْ عَيْنِكَ وَحِينَئِذٍ تُبْصِرُ جِدّاً أَنْ تُخْرِجَ الْقَذَى مِنْ عَيْنِ أَخِيكَ! (BV)
لا تنظروا في عيوب الناس وتدعوا عيوبكم. (YqbA)

Do not look after others' mistakes, and leave yours. (YqbE)

7:5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. (RSV)

لَا تُعْطُوا الْمُقَدَّسَ لِلْخِلَابِ وَلَا تَطْرَحُوا دُرَّكُمْ قُدَّامَ الْخَنَازِيرِ لِئَلَّا تَدُوسَهَا بِأَرْجُلِهَا وَتَلْتَفِتَ فْتُمَزَّقَكُمْ.
(BV)

لا تعطوا القدس ولا اللؤلؤ للخنازير، فتدوسه بأرجلها. (YqbA)

Do not give what is holy or pearls before swine, they will trample them under their feet. (YqbE)

7:6 Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you. (RSV)

إِسْأَلُوا تُعْطُوا. اطْلُبُوا تَجِدُوا. اَقْرَعُوا يُفْتَحْ لَكُمْ. (BV)

سلوا ربكم يعطيكم وابتغوا إليه فانكم تجدونه رحيمًا بكم، واقرعوا بابه يفتح لكم. (YqbA)

Ask your Lord he will give you, seek him you will find him merciful, knock his door he will open it to you. (YqbE)

7:7 Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. (RSV)

أَدْخُلُوا مِنَ الْبَابِ الضَّيِّقِ لِأَنَّهُ وَاسِعُ الْبَابِ وَرَحْبُ الطَّرِيقِ الَّذِي يُؤَدِّي إِلَى الْهَلَاكِ وَكَثِيرُونَ هُمُ الَّذِينَ يَدْخُلُونَ مِنْهُ! (BV)

أما الباب فإنه معرض والطريق بين وهو يبلغ الناس التلف. (YqbA)

The gate is wide and the way is clear, and it takes people to destruction.
(YqbE)

7:13 Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. (RSV)

مَا أَضْيَقَ الْبَابَ وَأَكْرَبَ الطَّرِيقَ الَّذِي يُؤَدِّي إِلَى الْحَيَاةِ وَقَلِيلُونَ هُمُ الَّذِينَ يَجِدُونَهُ! (BV)

وما أصغر الباب وأضيق الطريق التي تبلغ الناس النجاة. (YqbA)

How narrow is the gate and the way which leads to survive. (YqbE)

7:14 For the gate is narrow and the way is hard, that leads to life, and those who find it are few. (RSV)

إِخْتَرُوا مِنَ الْأَنْبِيَاءِ الْكَذِبَةِ الَّذِينَ يَأْتُونَكُمْ بِثِيَابِ الْحُمَلَانِ وَلَكِنَّهُمْ مِنْ دَاخِلٍ ذَنَابٌ خَاطِفَةٌ! (BV)

تحفظوا من أهل الكذب الذين يشبهون الذئاب الضارية. (YqbA)

Beware of people of lying who are like ravenous wolves. (YqbE)

7:15 Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. (RSV)

مِنْ ثَمَارِهِمْ تَعْرِفُونَهُمْ. هَلْ يَجْتَنُونَ مِنَ الشَّوْكِ عَنَابًا أَوْ مِنَ الْحَسَكِ تِينًا؟ (BV)

كما لا تستطيعون وتقطفون العنبة من الشوك ولا التين من الحنظل. (YqbA)

As you cannot reap from grapes thorns, nor from figs colocynth. (YqbE)

7:16 You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? (RSV)

لَا تَقْدِرُ شَجَرَةٌ جَيِّدَةٌ أَنْ تَصْنَعَ أَثْمَارًا رَدِيَّةً وَلَا شَجَرَةٌ رَدِيَّةٌ أَنْ تَصْنَعَ أَثْمَارًا جَيِّدَةً. (BV)

هكذا لا تجدون شجرة سوء تخرج نباتًا صالحًا ولا شجرة صالحة تخرج ثمرة سوء. (YqbA)

The same you cannot find a sound tree bear evil fruit, nor can a bad tree bear good fruit. (YqbE)

7:18 A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit.
(RSV)

فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ وَيَعْمَلُ بِهَا أَشَبَّهُهُ بِرَجُلٍ عَاقِلٍ بَنَى بَيْتَهُ عَلَى الصَّخْرِ. (BV)
كل من يسمع كلامي ثم يفهمه فإنه يشبه رجلا حليما بنى بيته في مكان صلب شديد. (YqbA)

Everyone hears my words and understand it, will be like a wise man who built his house in a rocky solid place. (YqbE)

7:24 Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; (RSV)

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ وَهَبَّتِ الرِّيَّاحُ وَوَقَعَتْ عَلَى ذَلِكَ الْبَيْتِ فَلَمْ يَسْقُطْ لِأَنَّهُ كَانَ مُؤَسَّسًا عَلَى الصَّخْرِ. (BV)

فجاء المطر ودرت الأنهار وارتفعت الرياح [فراغ]. (YqbA)

And the rain fell and rivers flood, and the winds blew [blank spave] (YqbE)

7:25 and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. (RSV)

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ وَهَبَّتِ الرِّيَّاحُ وَصَدَمَتْ ذَلِكَ الْبَيْتَ فَسَقَطَ وَكَانَ سُقُوطُهُ عَظِيمًا. (BV)
فسقط البيت. (YqbA)

The house fell. (YqbE)

7:27 and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it." (RSV)

فَإِنَّ هِيرُودُسَ كَانَ قَدْ أَمْسَكَ يُوْحَنَّا وَأَوْثَقَهُ وَطَرَحَهُ فِي سِجْنٍ مِنْ أَجْلِ هِيرُودِيَّا امْرَأَةِ فِيلُئُسَ أَخِيهِ. (BV)

وفي ذلك كان الملك هيرودس قد أخذ يوحنا فسجنه، وذلك أنه كان يأتي امرأة أخيه فيلفوس. (YqbA)

About this time, king Hirūdus took Yuḥanna and prisoned him, and that because Hirūdus was in a relation with his brother's wife.

14:3 For Herod had seized John and bound him and put him in prison, for the sake of Hero'di-as, his brother Philip's wife; (RSV)

لَأَنَّ يُوْحَنَّا كَانَ يَقُولُ لَهُ: لَا يَحِلُّ أَنْ تَكُونَ لَكَ. (BV)
فنهاه يوحنا أن يأتي ذلك. (YqbA)

And Yuḥanna said it is forbidden to do so. (YqbE)

14:4 because John said to him, "It is not lawful for you to have her." (RSV)

وَلَمَّا أَرَادَ أَنْ يَقْتُلَهُ خَافَ مِنَ الشَّعْبِ لِأَنَّهُ كَانَ عِنْدَهُمْ مِثْلَ نَبِيٍّ. (BV)
وكان يريد أن يقتله ويثقي لأنهم كانوا يعظمون يوحنا، فقالت له امرأة أخيه اقتل يوحنا. (YqbA)

And he wanted to kill him but he feared because people considered Yuḥanna highly, and his brother's wife was encouraging him to kill Yuḥanna. (YqbE)

14:5 And though he wanted to put him to death, he feared the people, because they held him to be a prophet. (RSV)

فَأَرْسَلَ وَقَطَعَ رَأْسَ يُوْحَنَّا فِي السَّجْنِ. (BV)
فوجه إلى السجن، فقطع رأس يوحنا. (YqbA)

He sent to the prison and had Yuḥanna beheaded. (YqbE)

14:10 he sent and had John beheaded in the prison, (RSV)

فَأَحْضَرَ رَأْسَهُ عَلَى طَبَقٍ وَدَفَعَ إِلَى الصَّبِيَّةِ فَجَاءَتْ بِهِ إِلَى أُمِّهَا. (BV)
فوضعه على طبق. (YqbA)

And brought it on plate. (YqbE)

14:11 and his head was brought on a platter and given to the girl, and she brought it to her mother. (RSV)

فَقَدَّمَ تَلَامِيذُهُ وَرَفَعُوا الْجَسَدَ وَدَفَنُوهُ. ثُمَّ أَتَوْا وَأَخْبَرُوا يَسُوعَ. (BV)
واقترب تلاميذه وأخذوا جثته فقبروها. (YqbA)

And his disciples came and took his body and buried it. (YqbE)

14:12 And his disciples came and took the body and buried it; and they went and told Jesus. (RSV)

فَلَمَّا سَمِعَ يَسُوعُ انْصَرَفَ مِنْ هُنَاكَ فِي سَفِينَةٍ إِلَى مَوْضِعٍ خَلَاءٍ مُنْفَرِدًا. فَسَمِعَ الْجُمُوعُ وَتَبِعُوهُ مُشَاءً مِنَ الْمَدَن. (BV)

وجاءوا المسيح فأخبروه، فخرج إلى أرض قفر وجعل يأمر أصحابه: لا تخبروا أحدا. (YqbA)

And they came and told al-Masīḥ, he went out to a lonely place, saying to his companions: do not tell anybody. (YqbE)

14:13 Now when Jesus heard this, he withdrew from there in a boat to a lonely place apart. But when the crowds heard it, they followed him on foot from the towns. (RSV)

(p71)

Mark

بَدَأُ إِنْجِيلَ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ. (BV)

فأما مرقس فإنه قال في أول انجيله: يسوع المسيح ابن الله. (YqbA)

Murqūs said in the beginning of his Gospel: 'Aisu' al-Masīḥ son of God.

(YqbE)

1:1 The beginning of the gospel of Jesus Christ, the Son of God. (RSV)

كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: هَا أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ. (BV)

كما هو مكتوب في اشعيا النبي اني مرسل ملاكي قدام وجهك لأصلح سبيلك. (YqbA)

As it is written in 'Ashi'ya' the prophet: behold I send my messenger before your face who shall prepare your way. (YqbE)

1:2 As it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way; (RSV)

كَانَ يُوحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَغْفِرَةِ الْخَطَايَا. (BV)

وان يحيى بن زكرياء كان يعمد المعمودية للتوبة. (YqbA)

And that Yuhanna b. Zakariyya' was baptizing for the repentance of the forgiveness. (YqbE)

1:4 John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. (RSV)

وَكَانَ يُوحَنَّا يَلْبَسُ وَبَرَ الْإِبِلِ وَمِنْطَقَةً مِنْ جِلْدٍ عَلَى حَقْوَيْهِ وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا. (BV)

وكان لباسه وبر الإبل وكان يشد حقوته بغرفة من جلود. (YqbA)

His clothes were camel's hair and he had a leather girdle around his waist. (YqbE)

1:6 Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. (RSV)

وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعٌ مِنْ نَاصِرَةِ الْجَلِيلِ وَاعْتَمَدَ مِنْ يُوحَنَّا فِي الْأُرْدُنِّ. (BV)
وإن المسيح جاءه من ناصرة الجليل يعمده في الأردن. (YqbA)

And that al-Masīḥ came from Nāṣira of Jalil to be baptized by him in Jordan. (YqbE)

1:9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. (RSV)

وَلِلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ رَأَى السَّمَاوَاتِ قَدْ انْشَقَّتْ وَالرُّوحَ مِثْلَ حَمَامَةٍ نَازِلًا عَلَيْهِ. (BV)
فلما عمده خرجت روح القدس على الماء كالحمامة. (YqbA)

And when he baptized him, the Holy Spirit went out on water like a dove. (YqbE)

1:10 And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; (RSV)

وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: أَنْتَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ. (BV)
وصوت من السماء ينادي أنت ابني خليلي الذي بك سررت. (YqbA)

And a voice came from heaven calling: you are my beloved [Khalil] son, with you I am pleased. (YqbE)

1:11 and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased." (RSV)

وَبَعْدَ مَا أَسْلِمَ يُوحَنَّا جَاءَ يَسُوعٌ إِلَى الْجَلِيلِ يَكْرِزُ بِبَشَارَةِ مَلَكُوتِ اللَّهِ. (BV)
وانصرف إلى جبل الجليل. (YqbA)

And he went off to Jalil mountain. (YqbE)

1:14 Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, (RSV)

وَفِيمَا هُوَ يَمْشِي عِنْدَ بَحْرِ الْجَلِيلِ أَبْصَرَ سَمْعَانَ وَأَنْدَرَاوُسَ أَخَاهُ يُلْفَيَانِ شَبَكَةً فِي الْبَحْرِ فَإِنَّهُمَا كَانَا صَيَّادَيْنِ. (BV)

فإذا قوم يصطادون السمك فيهم سمعون واندراوس. (YqbA)

He found people fishing, among them Sham'ūn and Andrawūs. (YqbE)

1:16 And passing along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. (RSV)

فَقَالَ لَهُمَا يَسُوعُ: هَلُمَّ وَرَائِي فَأَجْعَلُكُمْ تَصِيرَانِ صَيَّادِي النَّاسِ، فَلِلْوَقْتِ تَرَكَا شَبَاكَهُمَا وَتَبِعَاهُ. (BV)
فقال لهما الحقاني أجعلكما تصطادان البشر، فمضيا معه. (YqbA)

He told them: follow me I will make you fishers of men, they followed him. (YqbE)

1:17,18 And Jesus said to them, "Follow me and I will make you become fishers of men, And immediately they left their nets and followed him. (RSV)

الْحَقُّ أَقُولُ لَكُمْ: لَا يَمْضِي هَذَا الْجِيلُ حَتَّى يَكُونَ هَذَا كُلُّهُ 31. السَّمَاءُ وَالْأَرْضُ تُزُولَانِ، وَلَكِنَّ كَلَامِي لَا يَزُولُ. (BV)

بحق اقول لكم لا تذهب القبيلة حتى يذهب السماء والارض وكلامي لا يذهب. (YqbA)

Truly I say to you, this generation [trip] as the heaven and earth will not pass away, but my words will not pass away. (YqbE)

13:30,31 Truly, I say to you, this generation will not pass away before all these things take place. 31: Heaven and earth will pass away, but my words will not pass away. (RSV)

Luke

إِذْ كَانَ كَثِيرُونَ قَدْ أَخَذُوا بِتَأْلِيفِ قِصَّةٍ فِي الْأُمُورِ الْمُتَبَيِّنَةِ عِنْدَنَا. (BV)
من أجل أن كثيرا من الناس أحبوا أن يكتبوا القصص والأمور التي عرفناها. (YqbA)

Because of many people like to write the stories and things we knew. (YqbE)

1:1 Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, (RSV)

رَأَيْتُ أَنَا أَيْضاً إِذْ قَدْ تَنَبَّعْتُ كُلَّ شَيْءٍ مِنَ الْأَوَّلِ بِتَدْقِيقٍ أَنْ أَكْتُبَ عَلَى التَّوَالِي إِلَيْكَ أَيُّهَا الْعَزِيزُ ثَاوُفِيلُسُ. (BV)

رأيت بحق علي أن أكتب شيئا علمته بحق. (YqbA)

I saw it my duty to write something of what I knew truly. (YqbE)

1:3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent The-oph'ilus, (RSV)

كَانَ فِي أَيَّامِ هِيرُودُسَ مَلِكِ الْيَهُودِيَّةِ كَاهِنٌ اسْمُهُ زَكَرِيَّا مِنْ فِرْقَةِ أَبِيَا وَامْرَأَتُهُ مِنْ بَنَاتِ هَارُونَ وَاسْمُهَا أَلِيصَابَاتُ. (BV)

إنه كان في أيام هيرودس الملك كاهن يسمى زكرياء من خدام آل ابيا وامراته من بنات هارون تسمى اليسبع. (YqbA)

In the days of king Hirūdus there was a priest named Zakariyya' of the division of Āl Abiyya, and his wife of the daughters of Harūn her name Alīsaba'. (YqbE)

1:5 In the days of Herod, king of Judea, there was a priest named Zechari'ah, of the division of Abi'jah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. (RSV)

وَكُنَّا كِلَاهُمَا بَارَيْنِ أَمَامَ اللَّهِ سَالِكَيْنِ فِي جَمِيعِ وَصَايَا الرَّبِّ وَأَحْكَامِهِ بِلَا لَوْمٍ. (BV)
وكانا جميعا بارين قدام الله عاملين بوصاياه غير مقصرين في طاعته. (YqbA)

And they were both righteous before God, walking in his commandments obeying him blameless. (YqbE)

1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. (RSV)

وَلَمْ يَكُنْ لَهُمَا وَلَدٌ إِذْ كَانَتْ أَلِيصَابَاتُ عَاقِرًا. وَكَانَا كِلَاهُمَا مُتَقَدِّمَيْنِ فِي أَيَّامِهِمَا. (BV)
ولم يكن لهما ولد وكات اليسبع عاقرا وزكرياء عاقرا قد كبرت سنهما. (YqbA)

But they had no child, Alīsaba' was barren and Zakariyya' too, and both were advanced in years. (YqbE)

1:7 But they had no child, because Elizabeth was barren, and both were advanced in years. (RSV)

فَبَيْنَمَا هُوَ يَكْهَنُ فِي نُوبَةٍ فَرَّقَتْهُ أَمَامَ اللَّهِ، حَسَبَ عَادَةِ الْكَهَنُوتِ أَصَابَتْهُ الْقُرْعَةُ أَنْ يَدْخُلَ إِلَى هَيْكَلِ الرَّبِّ وَيُبَخِّرَ. (BV)

فبينما زكرياء يكهّن الدخنة، فدخل الهيكل. (YqbA)

While Zakariyya' was serving as priest, he interred the temple. (YqbE)

1:8,9 Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, it fell to him by lot to enter the temple of the Lord and burn incense. (RSV)

وَكَانَ كُلُّ جُمُهورِ الشَّعْبِ يُصَلُّونَ خَارِجاً وَقَتَ الْبُخُورِ. (BV)
وجماعة خارج الهيكل. (YqbA)

And the multitude were outside the temple. (YqbE)

1:10 And the whole multitude of the people were praying outside at the hour of incense. (RSV)

فَظَهَرَ لَهُ مَلَاكُ الرَّبِّ وَاقِفاً عَنْ يَمِينِ مَذْبَحِ الْبُخُورِ. (BV)
فقرأى لزكرياء ملك الرب قائماً عن يمين المذبح. (YqbA)

And there appeared to Zakariyya' an angel of the Lord standing on the right side of the altar. (YqbE)

1:11 And there appeared to him an angel of the Lord standing on the right side of the altar of incense. (RSV)

فَلَمَّا رَأَهُ زَكَرِيَّا اضْطَرَبَ وَوَقَعَ عَلَيْهِ خَوْفٌ. (BV)
فارتعد زكرياء حين أبصره وحلت عليه الخشية. (YqbA)

And Zakariyya' was troubled when he saw him, and fear fell upon him.

(YqbE)

1:12 And Zechari'ah was troubled when he saw him, and fear fell upon him. (RSV)

فَقَالَ لَهُ الْمَلَاكُ: «لَا تَخَفْ يَا زَكَرِيَّا لِأَنَّ طَلِبَتَكَ قَدْ سُمِعَتْ وَأَمْرَاتُكَ أَلْيَصَابَاتُ سَتَلِدُ لَكَ ابْنًا وَتُسَمِّيهِ يُوحَنَّا. (BV)

فقال له الملك لا ترهبين يا زكرياء! فإن الله قد سمع صلواتك وأجاب دعائك فيهب لك ابناً تسميه يحيى. (YqbA)

The angel told him: do not be afraid Zakariyya', for God heard your prayer and He answered your request, and he will give you son and you shall call him Yahyā. (YqbE)

1:13 But the angel said to him, Do not be afraid, Zechari'ah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. (RSV)

وَيَكُونُ لَكَ فَرَحٌ وَابْتِهَاجٌ وَكَثِيرُونَ سَيَفْرَحُونَ بِوِلَادَتِهِ. (BV)
ويكون لك فيه الخير والفرح.

You will find through him good and joy. (YqbE)

1:14 And you will have joy and gladness, and many will rejoice at his birth; (RSV)

لَأَنَّهُ يَكُونُ عَظِيماً أَمَامَ الرَّبِّ وَخَمَراً وَمُسْكِراً لَا يَشْرَبُ وَمِنْ بَطْنِ أُمِّهِ يَمْتَلِئُ مِنَ الرُّوحِ الْقُدُسِ. (BV)

ويكون عظيما عند الله، ولا يشرب خمرًا ولا سكرًا ويمتلئ من روح القدس، إذ هو في بطن أمه.
(YqbA)

For he will be great before God, and he shall drink neither wine nor strong drink, and he will be filled with the Holy Spirit even from his mother's womb. (YqbE)

1:15 for he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. (RSV)

وَيَرُدُّ كَثِيرِينَ مِنْ بَنِي إِسْرَائِيلَ إِلَى الرَّبِّ إِلَهُهِمْ. (BV)
ويقبل إلى الله بكثير من آل إسرائيل. (YqbA)

And he will bring many of Āl Isrā'īl to God. (YqbE)

1:16 And he will turn many of the sons of Israel to the Lord their God, (RSV)

وَيَتَقَدَّمُ أَمَامَهُ بِرُوحِ إِيلِيَّا وَفُوتِهِ لِيَرُدَّ قُلُوبَ الْآبَاءِ إِلَى الْأَبْنَاءِ وَالْعُصَاةَ إِلَى فَكْرِ الْأَبْرَارِ لِكَيْ يُهَيِّئَ
لِلرَّبِّ شَعْبًا مُسْتَعِدًّا. (BV)
ويحل عليه الروح الذي حل على الياء النبي ليقبل بقلوب الآباء على ابنائهم ويكونوا لله شعبا كاملا.
(YqbA)

And will have the spirit which came upon prophet Īliyya, to turn the hearts of the fathers to the children, so they will be a perfect nation. (YqbE)

1:17 and he will go before him in the spirit and power of Eli'jah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." (RSV)

(p72)

فَقَالَ زَكَرِيَّا لِلْمَلَكِ: كَيْفَ أَعْلَمُ هَذَا لِأَنِّي أَنَا شَيْخٌ وَأَمْرَاتِي مُتَقَدِّمَةٌ فِي أَيَّامِهَا؟ (BV)
فقال زكرياء للملك كيف لي أن أعلم هذا، وأنا شيخ وامراتي كبرة السن؟ (YqbA)

And Zakariyya' told the angel: How shall I know this? For I am an old man, and my wife is advanced in years? (YqbE)

1:18 And Zechari'ah said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." (RSV)

فَأَجَابَ الْمَلَكُ: «أَنَا جِبْرَائِيلُ الْوَاقِفُ قُدَّامَ اللَّهِ وَأَرْسَلْتُ لَأُكَلِّمَكَ وَأُبَشِّرَكَ بِهِذَا. (BV) فقال له الملك
إني أنا جبريل القائم بين يدي الله عز وجل أرسلني لأبشرك بهذا. (YqbA)

Jibrīl who is standing between the hands of God almighty sent me to bring you this good news. (YqbE)

1:19 And the angel answered him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you this good news. (RSV)

وَهَا أَنْتَ تَكُونُ صَامِتًا وَلَا تَقْدِرُ أَنْ تَتَكَلَّمَ إِلَى الْيَوْمِ الَّذِي يَكُونُ فِيهِ هَذَا لِأَنَّكَ لَمْ تُصَدِّقْ كَلَامِي الَّذِي
سَيَبُتُ فِي وَقْتِهِ. (BV)
فمن الآن فكن صامتا لا تتكلم حتى اليوم الذي يكون فيه هذا لأنك لم تصدق، ولم تؤمن بقولي الذي
يتم في حينه. (YqbA)

Behold you will be silent and unable to speak until the day that these things come to pass, because you did not believe nor accept my saying which will be fulfilled in their time. (YqbE)

1:20 And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time. (RSV)

وَكَانَ الشَّعْبُ مُنْتَظِرِينَ زَكَرِيَّا وَمُتَعَجِّبِينَ مِنْ إِبْطَائِهِ فِي الْهَيْكَلِ. (BV)
وكان الشعب قياما ينتظرون زكرياء ويتعجبون من لبثه في الهيكل. (YqbA)

And the people were waiting for Zakariyya' and they wondered at his delay in the temple. (YqbE)

1:21 And the people were waiting for Zechari'ah, and they wondered at his delay in the temple. (RSV)

فَلَمَّا خَرَجَ لَمْ يَسْتَطِعْ أَنْ يُكَلِّمَهُمْ فَفَهِمُوا أَنَّهُ قَدْ رَأَى رُؤْيَا فِي الْهَيْكَلِ. فَكَانَ يَوْمُئِذٍ إِلَيْهِمْ وَبَقِيَ صَامِتًا. (BV)

فلما أن خرج لم يقدر أن يكلمهم فعرفوا وأيقنوا أنه قد رأى رؤيا في الهيكل فكان يومئذ إليهم إيماء ولا يتكلم. (YqbA)

And when he came out, he could not speak to them, and they perceived that he had seen a vision in the temple, and he made signs to them and remained dumb. (YqbE)

1:22 And when he came out, he could not speak to them, and they perceived that he had seen a vision in the temple; and he made signs to them and remained dumb. (RSV)

وَلَمَّا كَمِلَتْ أَيَّامُ خِدْمَتِهِ مَضَى إِلَى بَيْتِهِ. (BV)
فلما تمت أيام خدمته انصرف إلى بيته. (YqbA)

And when his time of service ended he went home. (YqbE)

1:23 And when his time of service was ended, he went to his home. (RSV)

وَبَعْدَ تِلْكَ الْأَيَّامِ حَبِلَتْ أَلِيصَابَاتُ امْرَأَتُهُ وَأَخْفَتْ نَفْسَهَا خَمْسَةَ أَشْهُرٍ قَائِلَةً: وَحَبِلْتُ الْيَسِيعَ امْرَأَتُهُ وَأَقَامَتْ تَخْفِي نَفْسَهَا أَشْهُرًا خَمْسَةً وَتَقُولُ: (YqbA)

And his wife Alīsaba' conceived, and for five months she hid herself saying. (YqbE)

1:24 After these days his wife Elizabeth conceived, and for five months she hid herself, saying, (RSV)

هَكَذَا قَدْ فَعَلَ بِي الرَّبُّ فِي الْأَيَّامِ الَّتِي فِيهَا نَظَرَ إِلَيَّ لِيُنْزِعَ عَارِي بَيْنَ النَّاسِ. (BV)
هذا الذي صنع إلي الرب في أيام نظره إلي ليمحو عني عاري في البشر. (YqbA)

Thus the Lord has done to me in the days when he looked on me, to take away my reproach among people. (YqbE)

1:25 Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men. (RSV)

وَفِي الشَّهْرِ السَّادِسِ أَرْسَلَ جِبْرَائِيلُ الْمَلَاكُ مِنْ اللَّهِ إِلَى مَدِينَةٍ مِنَ الْجَلِيلِ اسْمُهَا نَاصِرَةُ. (BV)
ولما كان في الشهر السادس من حمل امرأة زكرياء أرسل الله جبريل الملك إلى جبل الجليل إلى مدينة تدعى ناصرة. (YqbA)

And in the sixth month of the pregnancy of Zakariyya's wife God sent the angel Jibrīl to Jalil mountain to a city of Nāṣira.

1:26 In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, (RSV)

إِلَى عَذْرَاءٍ مَخْطُوبَةٍ لِرَجُلٍ مِنْ بَيْتِ دَاوُدَ اسْمُهُ يُوسُفُ. وَاسْمُ الْعَذْرَاءِ مَرْيَمُ. (BV)
إِلَى فَتَاةٍ عَذْرَاءٍ مَمْلُوكَةٍ بِرَجُلٍ يُسَمَّى يُوسُفَ مِنْ آلِ دَاوُدَ، اسْمُهَا مَرْيَمُ. (YqbA)

To a virgin betrothed to a man whose name was Yūsūf, from Āl Dawūd, her name is Maryam. (YqbE)

1:27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. (RSV)

فَدَخَلَ إِلَيْهَا الْمَلَكُ وَقَالَ: سَلَامٌ لَكَ أَيَّتُهَا الْمُنْعَمُ عَلَيْهَا! أَلَرَّبُّ مَعَكَ. مُبَارَكَةٌ أَنْتَ فِي النِّسَاءِ. (BV)
فَدَخَلَ إِلَيْهَا الْمَلِكُ وَقَالَ لَهَا السَّلَامُ عَلَيْكَ أَيَّتُهَا الْمَمْلُوءَةُ مِنَ النِّعْمَةِ، أَيَّتُهَا الْمُبَارَكَةُ فِي النِّسَاءِ. (YqbA)

And he came to her and said: peace be upon you, you full of grace, you bless by all women. (YqbE)

1:28 And he came to her and said, "Hail, O favored one, the Lord is with you!" (RSV)

فَلَمَّا رَأَتْهُ اضْطَرَبَتْ مِنْ كَلَامِهِ وَفَكَّرَتْ مَا عَسَى أَنْ تَكُونَ هَذِهِ التَّحِيَّةُ! (BV)
فَلَمَّا رَأَتْهُ فَزَعَتْ مِنْ كَلَامِهِ وَجَعَلَتْ تَفَكَّرُ وَتَقُولُ مَا هَذَا السَّلَامُ. (YqbA)

But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. (YqbE)

1:29 But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. (RSV)

فَقَالَ لَهَا الْمَلَكُ: لَا تَخَافِي يَا مَرْيَمُ لِأَنَّكَ قَدْ وَجَدْتَ نِعْمَةً عِنْدَ اللَّهِ. (BV)
فَقَالَ لَهَا الْمَلِكُ لَا تَرْهَبِي يَا مَرْيَمُ قَدْ لَاقَيْتِ وَوَأْفَيْتِ عِنْدَ اللَّهِ نِعْمَةً. (YqbA)

And the angel told her: do not be afraid Maryam, for you have found favor with God. (YqbE)

1:30 And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. (RSV)

وَهَا أَنْتِ سَتَحْبِلِينَ وَتَلِدِينَ ابْنًا وَتُسَمِّيَنَّهُ يُسُوعَ. (BV)
بِحَقِّ ابْنِكَ تَقْبِلِينَ حَبْلِي، وَتَلِدِينَ ابْنًا وَتُسَمِّيهِ إِيسُوعَ. (YqbA)

Truly you will conceive in your womb and bear a son, and you shall call him 'Aisu'. (YqbE)

1:31 And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. (RSV)

هَذَا يَكُونُ عَظِيمًا وَابْنُ الْعَلِيِّ يَدْعَى وَيُعْطِيهِ الرَّبُّ الْإِلَهُ كُرْسِيَّ دَاوُدَ أَبِيهِ. (BV)
وَيَكُونُ عَظِيمًا وَابْنُ الْأَعْلَى يَدْعَى وَيُعْطِيهِ الرَّبُّ إِلَهُهُ كُرْسِيَّ دَاوُدَ أَبِيهِ. (YqbA)

He will be great, and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. (YqbE)

1:32 He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, (RSV)

وَيَمْلِكُ عَلَى بَيْتِ يَعْقُوبَ إِلَى الْأَبَدِ وَلَا يَكُونُ لِمُلْكِهِ نِهَآيَةٌ. (BV)

وبملك على آل يعقوب إلى الدهر ولا يكون لملكه فناء ولا انقطاع. (YqbA)

And he will reign over Āl Ya'qūb forever, and of his kingdom there will be no end or cut. (YqbE)

1:33 and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." (RSV)

فَقَالَتْ مَرْيَمُ لِلْمَلَكِ: كَيْفَ يَكُونُ هَذَا وَأَنَا لَسْتُ أَعْرِفُ رَجُلًا؟ (BV)

فَقَالَتْ مريم للملك كيف يكون هذا ولم يمسنني رجل؟ (YqbA)

And Maryam told the angel: how shall this be, since no man touch me. (YqbE)

1:34 And Mary said to the angel, "How shall this be, since I have no husband?" (RSV)

فَأَجَابَ الْمَلَكُ: أَلرُّوحُ الْقُدُسُ يَحِلُّ عَلَيْكَ وَقُوَّةُ الْعَلِيِّ تُظَلِّلُكَ فِلَذَلِكَ أَيْضاً الْقُدُّوسُ الْمَوْلُودُ مِنْكَ يُدْعَى ابْنُ اللَّهِ. (BV)

قال لها الملك روح القدس يحل عليك وهذا الذي يولد منك قدوس وابن الله يدعى. (YqbA)

And the angel told her: the Holy Spirit will come upon you, and the child to be born is holy and will be called Son of God. (YqbE)

1:35 And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. (RSV)

وَهُوَذَا أَلْيَصَابَاتُ نَسِيبَتُكَ هِيَ أَيْضاً حُبْلَى بِابْنٍ فِي شَيْخُوخَتِهَا وَهَذَا هُوَ الشَّهْرُ السَّادِسُ لِتِلْكَ الْمَدْعُوءَةِ عَاقِراً، لِأَنَّهُ لَيْسَ شَيْءٌ غَيْرَ مُمَكِّنٍ لَدَى اللَّهِ. (BV)

وهذه البسيع نسيبتك فهي أيضا حبلى بابن على كبرها وهذا الشهر هو السادس لتلك التي تدعى عاقرا، لأنه لا يعجز الله شيء. (YqbA)

And behold your kinswoman Alīsaba' in her old age has also conceived a son, and this is the sixth month with her who was called barren, for with God nothing will be impossible. (YqbE)

1:36,37 And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren, For with God nothing will be impossible. (RSV)

فَقَالَتْ مَرْيَمُ: هُوَذَا أَنَا أَمَةٌ الرَّبِّ. لِيَكُنْ لِي كَقَوْلِكَ. فَمَضَى مِنْ عِنْدَهَا الْمَلَكُ. (BV)

فَقَالَتْ مريم إني أمة الله فليكن لي كما قلت. (ص73) (YqbA)

And Maryam said: behold, I am the handmaid of God, let it be to me according to your word. (YqbE)

1:38 And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her. (RSV)

(p73)

وَدَخَلَتْ بَيْتَ زَكَرِيَّا وَسَلَّمَتْ عَلَى أَلْيَصَابَاتِ. (BV)

ودخلت مريم إلى بيت زكرياء وسألت عن سلامة البسيع. (YqbA)

And Maryam entered the house of Zakariyya' and asked about the safety of Alīsaba'. (YqbE)

1:40 and she entered the house of Zechari'ah and greeted Elizabeth. (RSV)

فَلَمَّا سَمِعَتْ أَلْيَصَابَاتُ سَلَامَ مَرْيَمَ ارْتَكُضَ الْجَنِينُ فِي بَطْنِهَا وَامْتَلَأَتْ أَلْيَصَابَاتُ مِنَ الرُّوحِ الْقُدُسِ.
(BV)

فلما سمعت امرأة زكرياء كلام مريم ارتكض الجنين في بطنها وامتألت من روح القدس.
(YqbA)

And when Zakariyya's wife heard the words of Maryam, the babe leaped in her womb, and she filled with the Holy Spirit. (YqbE)

1:41 And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. (RSV)

وَصَرَخَتْ بِصَوْتٍ عَظِيمٍ وَقَالَتْ: «مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ وَمُبَارَكَةٌ هِيَ ثَمَرَةُ بَطْنِكَ!» (BV)
وقالت لمريم: مبارك أنت في النساء. (YqbA)

And she told Maryam: blessed are you among women. (YqbE)

1:42 and she exclaimed with a loud cry, Blessed are you among women, and blessed is the fruit of your womb! (RSV)

فَهُوَذَا حِينَ صَارَ صَوْتُ سَلَامِكَ فِي أُذُنِي ارْتَكُضَ الْجَنِينُ بِابْتِهَاجٍ فِي بَطْنِي. (BV)
بحق إنه لما وقع صوت سلامك في مسامعي بفرح عظيم ارتكض الجنين في بطني. (YqbA)

For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for great joy

1:44 For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. (RSV)

وَأَمَّا أَلْيَصَابَاتُ فَتَمَّ زَمَانُهَا لِئَلَّا فَوَلَدَتْ ابْنًا، وَفِي الْيَوْمِ الثَّامِنِ جَاءُوا لِيُخَنِّتُوا الصَّبِيَّ وَسَمَّوْهُ بِاسْمِ أَبِيهِ زَكَرِيَّا. (BV)

وولدت اليسع امرأة زكرياء ابنا، وختنوه يوم الثامن وسموه يوحنا. (YqbA)

And Alīsaba' the wife of Zakariyya gave birth to son, and on the eighth day the circumcise him and named him Yuḥanna. (YqbE)

1:57,59 Now the time came for Elizabeth to be delivered, and she gave birth to a son, and on the eighth day they came to circumcise the child; and they would have named him Zechari'ah after his father. (RSV)

وَفِي الْحَالِ انْفَتَحَ فَمُهُ وَلِسَانُهُ وَتَكَلَّمَ وَبَارَكَ اللَّهَ. (BV)
ومن ساعته انفتح فوه وتكلم وبرك الله تعالى. (YqbA)

And immediately his mouth was opened and he blessed God almighty.
(YqbE)

1:64 And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. (RSV)

وَامْتَلَأَ زَكَرِيَّا أَبُوهُ مِنَ الرُّوحِ الْقُدُسِ وَنَبَّأَ قَائِلًا: (BV)
وامتأل زكرياء من روح القدس وقال: (YqbA)

And his father Zakariyya' was filled with the Holy Spirit and said. (YqbE)

1:67 And his father Zechari'ah was filled with the Holy Spirit, and prophesied, saying, (RSV)

مُبَارَكُ الرَّبِّ إِلَهُ إِسْرَائِيلَ لِأَنَّهُ افْتَقَدَ وَصَنَعَ فِدَاءً لِشَعْبِهِ (BV)
تبارك الرب إله إسرائيل الذي أبلى شعبه. (YqbA)

Blessed the Lord God of Isrāa'īl for He sorrow his people. (YqbE)

1:68 Blessed be the Lord God of Israel, for he has visited and redeemed his people, (RSV)

وَأَقَامَ لَنَا قَرْنَ خَلَاصٍ فِي بَيْتِ دَاوُدَ قَتَاهُ. (BV)

وأطلقهم بالخلاص وأقام لنا قرن الخلاص من آل داود. (YqbA)

And set them free with salvation, and raised up a horn of salvation for us in Āl Dawūd. (YqbE)

1:69 and has raised up a horn of salvation for us in the house of his servant David, (RSV)

كَمَا تَكَلَّمَ بِفَمِ أَنْبِيَائِهِ الْقُدِّيسِينَ الَّذِينَ هُمْ مِنْذُ الدَّهْرِ. (BV)

كالذي تكلم على السنة أنبيائه الطاهرين.

As he spoke on the tongues of his holy prophets. (YqbE)

1:70 as he spoke by the mouth of his holy prophets from of old, (RSV)

وَبَيْنَمَا هُمَا هُنَاكَ تَمَّتْ أَيَّامُهَا لِتِلْدَ. (BV)

ولما كملت لمريم أيامها صعد بها يوسف إلى جبل الجليل. (YqbA)

And when Maryam's days completed, Yūsūf took her to Jalil mountain. (YqbE)

2:6 And while they were there, the time came for her to be delivered. (RSV)

فَوَلَدَتْ ابْنَهَا الْبَكْرَ وَقَمَطْنَتْهُ وَأَضْجَعَتْهُ فِي الْمُدُودِ إِذْ لَمْ يَكُنْ لَهُمَا مَوْضِعٌ فِي الْمَنْزِلِ. (BV)

فولدت ابنها البكر فلفته في الخرق وأضجعتة في الأري من أجل أنه لم يكن لهما مكان حيث كانا نازلين [فراغ]. (YqbA)

And she gave birth to her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn [blank space]. (YqbE)

2:7 And she gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn. (RSV)

وَإِذَا مَلَائِكُ الرَّبِّ وَقَفَ بِهِمْ وَمَجْدُ الرَّبِّ أَضَاءَ حَوْلَهُمْ فَخَافُوا خَوْفًا عَظِيمًا. (BV)

فاتاهم ملك الرب ومجد الله أشرق عليهم فخافوه خوفا شديدا. (YqbA)

And an angel of the Lord appeared to them, and the glory of God shone upon them, and they were filled with fear. (YqbE)

2:9 And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. (RSV)

فَقَالَ لَهُمُ الْمَلَائِكُ: لَا تَخَافُوا. فَهَا أَنَا أَبْشَرُكُمْ بِفَرَحٍ عَظِيمٍ يَكُونُ لِجَمِيعِ الشَّعْبِ. (BV)

وقال لهم ملك الرب لا تخافوا ولا تحزنوا! بحق إني أبشركم بفرح عظيم يعم العالم. (YqbA)

And the Lord's angel told them: be not afraid nor sad, truly I bring you a good news of a great joy which will come to all people. (YqbE)

2:10 And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; (RSV)

وَلَمَّا تَمَّتْ ثَمَانِيَةُ أَيَّامٍ لِيَخْتِنُوا الصَّبِيَّ سُمِّيَ يَسُوعَ كَمَا تَسَمَّى مِنَ الْمَلَائِكِ قَبْلَ أَنْ حُبِلَ بِهِ فِي الْبُطْنِ.

(BV)

وأنه لما تمت له ثمانية أيام أتوا به ليختنوه كسنة موسى وسموه يسوع وختنوه. (YqbA)

And at the end of eight days, they brought him to circumcise him, as Mūsā law says, and called him 'Aisu' and they circumcised him, (YqbE)

2:21 And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. (RSV)

وَلَمَّا تَمَّتْ أَيَّامُ تَطْهِيرِهَا حَسَبَ شَرِيعَةِ مُوسَى صَعَدُوا بِهِ إِلَى أُورُشَلِيمَ لِيَقْدِّمُوهُ لِلرَّبِّ 23 كَمَا هُوَ مَكْتُوبٌ فِي نَامُوسِ الرَّبِّ: أَنَّ كُلَّ ذَكَرٍ فَاتِحٍ رَحِمٍ يُدْعَى قُدُّوسًا لِلرَّبِّ. (BV)
وأُتوا به إلى الهيكل. (YqbA)

And brought him to the temple. (YqbE)

2:22,23 And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord. 23: as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord". (RSV)

وَلَكِنِّي يُقَدِّمُوا ذَبِيحَةً كَمَا قِيلَ فِي نَامُوسِ الرَّبِّ زَوْجَ يِمَامٍ أَوْ فَرَخِي حَمَامٍ. (BV)
وأُتوا بذبيحة زوج يمام وفرخي حمام ليقرب عنه. (YqbA)

And they brought as sacrifice pair of turtledoves and two young pigeons to sacrifice on behalf on him. (YqbE)

2:24 and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." (RSV)

وَكَانَ رَجُلٌ فِي أُورُشَلِيمَ اسْمُهُ سِمْعَانُ كَانَ بَارًّا تَقِيًّا يَنْتَظِرُ تَعَزِيَةَ إِسْرَائِيلَ وَالرُّوحَ الْقُدُسَ كَانَ عَلَيْهِ. (BV)

وكان هناك رجل يقال له سمعان من الأنبياء فلما دنوا من المذبح ليقربوا عنه. (YqbA)

And there was a man called Shim'ān one of the prophets, when they got closer to the altar to give sacrifice. (YqbE)

2:25 Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. (RSV)

أَخَذَهُ عَلَى ذِرَاعَيْهِ وَبَارَكَ اللَّهَ وَقَالَ: الْآنَ تُطْلِقُ عَبْدَكَ يَا سَيِّدُ حَسَبَ قَوْلِكَ بِسَلَامٍ. (BV)
احتمله سمعان وقال: قد أبصرت عيناك يا رب فمن الآن فتوفني. (YqbA)

Shim'ān took him and said: my eyes saw your mercy Lord, now you I may depart this life. (YqbE)

2:28,29 he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word. (RSV)

وَكَانَ أَبَوَاهُ يَذْهَبَانِ كُلَّ سَنَةٍ إِلَى أُورُشَلِيمَ فِي عِيدِ الْفِصْحِ. (BV)
وكان أهله يصعدونه في كل سنة إلى أورشليم في عيد الفصح، وكان يخدم العظماء ويعجبون به لما يرون من حكمته. (YqbA)

And his parents used to take him every year to Urshalim in 'id al-Faṣiḥ, and he used to serve the eldest in the temple and they admired in him because of his wisdom. (YqbE)

2:41 Now his parents went to Jerusalem every year at the feast of the Passover. (RSV)

وَجَاءَ إِلَى النَّاصِرَةِ حَيْثُ كَانَ قَدْ تَرَبَّى. وَدَخَلَ الْمَجْمَعَ حَسَبَ عَادَتِهِ يَوْمَ السَّبْتِ وَقَامَ لِيَقْرَأَ. (BV)
وإن المسيح لما كملت له ثلاثون سنة دخل إلى الهيكل يوم السبت وقام ليقرا كعادته. (YqbA)

And when al-Masīḥ completed his thirty years, he entered the temple on Saturday, and stood up to read as his custom. (YqbE)

4:16 And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; (RSV)

فَدَفَعَ إِلَيْهِ سِفْرَ إِشْعْيَاءَ النَّبِيِّ. وَلَمَّا فَتَحَ السِّفْرَ وَجَدَ الْمَوْضِعَ الَّذِي كَانَ مَكْتُوباً فِيهِ: (BV)
وأعطي سفر أشعيا النبي ففتح السفر فوجد فيه مكتوبا. (YqbA)

He was given sīfr 'Ashi'a', he opened the sīfr and he found in it written. (YqbE)

4:17 and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, (RSV)

(p74)

رُوحُ الرَّبِّ عَلَيَّ لِأَنَّهُ مَسَحَنِي لِأُبَشِّرَ الْمَسَاكِينَ أَرْسَلَنِي لِأَشْفِيَ الْمُنْكَسِرِي الْقُلُوبِ لِأُنَادِيَ لِلْمَاسُورِينَ
بِالْإِطْلَاقِ وَلِلْعَمِيِّ بِالْبَصَرِ وَأَرْسَلَ الْمُنْسَحِقِينَ فِي الْحُرِّيَّةِ. (BV)

روح الرب علي من أجل ذلك اصطفاني ومسحني لأبشر المساكين، وأرسلني لأشفي المنكسرة
قلوبهم،
ولأبشر المسبيين بالخلاص والعميان بالبصر، وأن أجبر المنكسر، وأبشر المسيء بالعفو والمغفرة.

(YqbA)

The spirit of the Lord is upon me, because of this he chose me and he anointed me to preach good news to the poor, he has sent me to heal those with broken hearts, and to proclaim release to the captives and recovering of sight to the blind, to repair the broken, and preach forgiveness and pardon to sinners. (YqbE)

4:18 The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, (RSV)

وَأَكْرَزَ بِسَنَةِ الرَّبِّ الْمُقْبُولَةِ. (BV)

وأن أبشر بالسنة المتقبلة للرب. (YqbA)

To proclaim the acceptable year of the Lord. (YqbE)

4:19 To proclaim the acceptable year of the Lord. (RSV)

ثُمَّ طَوَى السِّفْرَ وَسَلَّمَهُ إِلَى الْخَادِمِ وَجَلَسَ. وَجَمِيعُ الَّذِينَ فِي الْمَجْمَعَ كَانَتْ عُيُونُهُمْ شَاطِئَةً إِلَيْهِ. (BV)

وطوى السفر ودفعه إلى الخادم وتحنى فجلس.

And he closed the sīfr and gave it back to the attendant and sat down. (YqbE)

4:20 And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. (RSV)

وَكَانَ الْجَمِيعُ يَشْهَدُونَ لَهُ وَيَتَعَجَّبُونَ مِنْ كَلِمَاتِ النِّعْمَةِ الْخَارِجَةِ مِنْ فَمِهِ وَيَقُولُونَ: أَلَيْسَ هَذَا ابْنُ
يُوسُفَ؟ (BV)

فعجب الناس لفعله وقالوا أليس هذا ابن يوسف؟ (YqbA)

And all wondered at what he did and they said: is not this Yūsuf's son? (YqbE)

4:22 And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, "Is not this Joseph's son?" (RSV)

إنجيل يوحنا

فِي الْبَدْءِ كَانَ الْكَلِمَةُ وَالْكَلِمَةُ كَانَ عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ اللَّهُ. (BV)
قبل كل شيء كانت الكلمة وتلك الكلمة عند الله والله كان هو الكلمة. (YqbA)

Before everything was the word, and that word was with [at] God, and God was the word. (YqbE)

1:1 In the beginning was the Word, and the Word was with God, and the Word was God. (RSV)

هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ. 3 كُلُّ شَيْءٍ بِهِ كَانَ وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كَانَ. (BV)
هذه كانت قبل كل شيء وكان بها. (YqbA)

This was before anything, and he was with [in] it. (YqbE)

1:2,3 He was in the beginning with God; all things were made through him, and without him was not anything made that was made (RSV)

فِيهِ كَانَتِ الْحَيَاةُ وَالْحَيَاةُ كَانَتْ نُورَ النَّاسِ 5 وَالنُّورُ يُضِيءُ فِي الظُّلْمَةِ وَالظُّلْمَةُ لَمْ تُدْرِكْهُ. (BV)
كانت الحياة والحياة هو نور البشر، وذلك الضياء في الظلام والظلام لم يدركه.

The life was, and the life was the light of men, and that light in darkness and the darkness has not overcome int. (YqbE)

1:4,5 In him was life, and the life was the light of men, The light shines in the darkness, and the darkness has not overcome it. (RSV)

كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ يُوحَنَّا، هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ لِلنُّورِ لِكَيْ يُؤْمِنَ الْكُلُّ بِوَاسِطَتِهِ. (BV)

كان إنسان كان أرسله الله اسمه يوحنا أتى للشهادة ليشهد على النور ليهتدي الناس ويؤمنوا على يده. (YqbA)

There was a man sent from God, whose name was Yuhanna, he came for testimony to bear witness to the light, that all might believe through him. (YqbE)

1:6,7 There was a man sent from God, whose name was John, he came for testimony, to bear witness to the light, that all might believe through him. (RSV)

لَمْ يَكُنْ هُوَ النُّورَ بَلْ لِيَشْهَدَ لِلنُّورِ، كَانَ النُّورُ الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًّا إِلَى الْعَالَمِ. (BV)
ولم يكن هو النور، فإن نور الحق لم يزل يضيء. (YqbA)

He was not the light, the true light is still enlightens. (YqbE)

1:8,9 He was not the light, but came to bear witness to the light, the true light that enlightens every man was coming into the world. (RSV)

كَانَ فِي الْعَالَمِ وَكَوَّنَ الْعَالَمُ بِهِ وَلَمْ يَعْرِفْهُ الْعَالَمُ، إِلَى خَاصَّتِهِ جَاءَ وَخَاصَّتُهُ لَمْ تَقْبَلْهُ. (BV)
وبيبين في العالم والعالم كان في يده والعالم لم يعرفه، إلى خاصته أتى وخاصته لم تقبله.

And shows in the world, and the world was in his hand, yet the world knew him not, he came to his own, and his own received him not. (YqbE)

1:10,11 He was in the world, and the world was made through him, yet the world knew him not, he came to his own home, and his own people received him not. (RSV)

وَأَمَّا كُلُّ الَّذِينَ قَبِلُوهُ فَأَعْطَاهُمْ سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ أَيِ الْمُؤْمِنُونَ بِاسْمِهِ. (BV)
فأما الذين قبلوه وآمنوا به فأعطاهم الله سلطانا ليكونوا يدعون أبناء الله، أولئك الذين يؤمنون باسمه.
(YqbA)

But to all who received and believed in him, God gave them power to become called children of God, those who believe in his name. (YqbE)

1:12 But to all who received him, who believed in his name, he gave power to become children of God; (RSV)

الَّذِينَ وَلِدُوا لَيْسَ مِنْ دَمٍ وَلَا مِنْ مَشِيئَةِ جَسَدٍ وَلَا مِنْ مَشِيئَةِ رَجُلٍ بَلْ مِنَ اللَّهِ. (BV)
الذي لا من الدم ولا هو من هوى اللحم ولا من شهوة المرء ولد، ولكن من الله ولد. (YqbA)
Who were born neither of blood nor of the will neither of the flesh nor of the will of man, but of God (YqbE)

1:13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (RSV)

وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوَحِيدٍ مِنَ الْآبِ مَمْلُوءًا نِعْمَةً وَحَقًّا. (BV)
والكلمة صارت لحما وحلت فينا ورأينا مجدها مجدا كالوحيد الذي من الأب المملوء من النعمة والقسط. (YqbA)

And the word became flesh and dwelt in us, and we saw her glory as a glory of the begotten of the Father, full of grace and truth. (YqbE)

1:14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (RSV)

يُوحَنَّا شَهِدَ لَهُ وَنَادَى: هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّ الَّذِي يَأْتِي بَعْدِي صَارَ قُدَّامِي لِأَنَّهُ كَانَ قَبْلِي. (BV)
ويوحنا شهد عليه ونادى وقال هذا قلت إنه يأتي من بعدي وقد كان قبلي من أجل أنه أقدم مني.
(YqbA)

Yuhanna bore witness to him and cried: this was he of whom I said, he who comes after me ranks before me, for he was before me. (YqbE)

1:15 John bore witness to him, and cried, This was he of whom I said, 'He who comes after me ranks before me, for he was before me. (RSV)

وَمِنْ مِلْئِهِ نَحْنُ جَمِيعًا أَخَذْنَا وَنِعْمَةً فَوْقَ نِعْمَةٍ. (BV)
ومن تمامه كلما نلنا نعمة فاضلة بدل النعمة الأولى. (YqbA)

And from his fullness when we have all received grace upon the first grace. (YqbE)

1:16 And from his fulness have we all received, grace upon grace. (RSV)

لَأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ أَمَّا النِّعْمَةُ وَالْحَقُّ فَبِيسُوعَ الْمَسِيحِ صَارَا. (BV)
لأن التوراة على يد موسى أنزلت فأما الحق والنعمة فبإيسوع المسيح [فراغ]. (YqbA)
For the Tawrāt was come down on the hand of Mūsā, but truth and grace came through 'Aisu' al-Masīḥ [blank space]. (YqbE)

1:17 For the law was given through Moses; grace and truth came through Jesus Christ. (RSV)

اللَّهُ لَمْ يَرَهُ أَحَدٌ قَطُّ. الْإِبْنُ الْوَحِيدُ الَّذِي هُوَ فِي حِضْنِ الْآبِ هُوَ خَبَّرَ. (BV)
الكلمة التي لم تزل في حضن أبيها.

The word which remained in the bosom of her father. (YqbE)

1:18 No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known. (RSV)

وَكَانَ إِنْسَانٌ مَرِيضاً وَهُوَ لِعَازَرُ مِنْ بَيْتِ عَنِّيَا مِنْ قَرْيَةٍ مَرِيَمَ وَمَرْثَا أُخْتَيْهَا. (BV)
وأنه كان له صاحب يقال له العازر في قرية تدعى بيت عنيا في ناحية بيت المقدس. (YqbA)

And he had a friend his name Ali'azar in a village called Bait 'Ania close to Bayt al-Maqdis. (YqbE)

11:1 Now a certain man was ill, Laz'arus of Bethany, the village of Mary and her sister Martha. (RSV)

(p75)

قَالَ يَسُوعُ: ارْفَعُوا الْحَجَرَ. قَالَتْ لَهُ مَرْثَا أَخْتُ الْمَيِّتِ: يَا سَيِّدُ قَدْ أَتَنْتَ لِأَنَّ لَهُ أَرْبَعَةَ أَيَّامٍ. (BV)
وأنه مات فصير في مغارة فأقام أربعة أيام. (YqbA)

And that he died and was put in cave, where he remained four day. (YqbE)

11:39 Jesus said, Take away the stone. Martha, the sister of the dead man, said to him, Lord, by this time there will be an odor, for he has been dead four days. (RSV)

فَإِنزَعَ يَسُوعُ أَيْضاً فِي نَفْسِهِ وَجَاءَ إِلَى الْقَبْرِ وَكَانَ مَغَارَةً وَقَدْ وُضِعَ عَلَيْهِ حَجَرٌ. (BV)
فحزن المسيح عليه وقال أين قبره؟ فأتوا به إلى المغارة وعليها حجر. (YqbA)

And 'Aisu' deeply moved and said: where is his tomb? They took him to the cave and a stone lay upon in. (YqbE)

11:38 Then Jesus, deeply moved again, came to the tomb; it was a cave, and a stone lay upon it. (RSV)

قَالَ يَسُوعُ: ارْفَعُوا الْحَجَرَ. قَالَتْ لَهُ مَرْثَا أَخْتُ الْمَيِّتِ: يَا سَيِّدُ قَدْ أَتَنْتَ لِأَنَّ لَهُ أَرْبَعَةَ أَيَّامٍ. (BV)
فقال نحو الحجر فقالوا قد نتن منذ أربعة أيام. (YqbA)

He said: take away the stone, they said: there will be an odor since four days. (YqbE)

11:39 Jesus said, Take away the stone. Martha, the sister of the dead man, said to him, Lord, by this time there will be an odor, for he has been dead four days. (RSV)

فَرَفَعُوا الْحَجَرَ حَيْثُ كَانَ الْمَيِّتُ مَوْضُوعاً وَرَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى فَوْقُ وَقَالَ: أَيُّهَا الْآبُ أَشْكُرُكَ لِأَنَّكَ سَمِعْتَ لِي. (BV)

فدنا من المغارة فقال رب لك الحمد إني أعلم أنك تعطي كل شيء ولكنني أقول من أجل الجماعة الواقعة ليؤمنوا ويصدقوا أنك أنت أرسلتني. (YqbA)

He got closer and said: o Lord I praise you, I know that you give me everything, but I say for these group standing so they believe and accept that you sent me.

11:41 So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. (RSV)

وَلَمَّا قَالَ هَذَا صَرَخَ بِصَوْتٍ عَظِيمٍ: لِعَازَرُ هَلُمَّ خَارِجًا. (BV)
ثم قال للعازر قم. (YqbA)

Then he said: Ali'azar come out. (YqbE)

11:43 When he had said this, he cried with a loud voice, Laz'arus, come out. (RSV)

فَخَرَجَ الْمَيِّتُ وَيَدَاهُ وَرِجْلَاهُ مَرْبُوطَاتٌ بِأَقْمِطَةٍ وَوَجْهُهُ مَلْفُوفٌ بِمِنْدِيلٍ. فَقَالَ لَهُمْ يَسُوعُ: خُلُوهُ وَدَعُوهُ يَذْهَبُ. (BV)
فقام يجر خمارا عليه ويداه ورجلاه مشدودة. (YqbA)

He came out with veil on him and his hands and feet are tilted. (YqbE)

11:44 The dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go." (RSV)

فَجَمَعَ رُؤَسَاءُ الْكَهَنَةِ وَالْفَرِيسِيُّونَ مَجْمَعًا وَقَالُوا: مَاذَا نَصْنَعُ؟ فَإِنَّ هَذَا الْإِنْسَانَ يَعْمَلُ آيَاتٍ كَثِيرَةً. (BV)

فاجتمع عظماء اليهود وأحبارهم فقالوا إنا نخاف أن يفسد علينا ديننا ويتبعه الناس. (YqbA)

So the chief of Yahūd and their pontiffs gathered and said: we are afraid that he will change our religion and people will follow him. (YqbE)

11:47 So the chief priests and the Pharisees gathered the council, and said, What are we to do? For this man performs many signs. (RSV)

فَقَالَ لَهُمْ وَاحِدٌ مِنْهُمْ وَهُوَ قَيَافَا كَانَ رَئِيسًا لِلْكَهَنَةِ فِي تِلْكَ السَّنَةِ: أَنْتُمْ لَسْتُمْ تَعْرِفُونَ شَيْئًا. (BV)
فقال لهم قيافا رئيس الكهنة. (YqbA)

Then Qiyafa the high priest said: (YqbE)

11:49 But one of them, Ca'iaphas, who was high priest that year, said to them, "You know nothing at all; (RSV)

وَلَا تُفَكِّرُونَ أَنَّهُ خَيْرٌ لَنَا أَنْ يَمُوتَ إِنْسَانٌ وَاحِدٌ عَنِ الشَّعْبِ وَلَا تَهْلِكَ الْأُمَّةُ كُلُّهَا، فَمِنْ ذَلِكَ الْيَوْمِ تَشَاوَرُوا لِيَقْتُلُوهُ. (BV)

لأن يموت رجل واحد خير من أن يذهب الشعب بأسره، فاجمعوا على قتله. (YqbA)

It is expedient that one man should die and that the whole nation perishes. So they decided to put him to death. (YqbE)

11:50 you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish. So from that day on they took counsel how to put him to death (RSV)

قَالَ لَهُ سِمْعَانُ بُطْرُسُ: يَا سَيِّدُ إِلَى أَيْنَ تَذْهَبُ؟ أَجَابَهُ يَسُوعُ: حَيْثُ أَذْهَبُ لَا تَقْدِرُ الْآنَ أَنْ تَتَّبِعَنِي وَلَكِنَّكَ سَتَتَّبِعُنِي آخِرًا. (BV)
وأنا أذهب إلى حيث لا يمكنكم أن تجيئوا معي.

And I will go where you cannot come with me. (YqbE)

13:36 Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward." (RSV)

إِنْ كُنْتُمْ تُحِبُّونَنِي فَاحْفَظُوا وَصَايَايَ 16 وَأَنَا أَطْلُبُ مِنَ الْآبِ فَيُعْطِيَكُمْ مُعْزِيًا آخَرَ لِيَمْكُنَّ مَعَكُمْ إِلَى الْأَبَدِ. (BV)

فاحفظوا وصيتي، فسيأتيكم الفارقليط يكون معكم نبيا. (YqbA)

So keep my commandment, and the Faraqlīḏ will be with you as a prophet. (YqbE)

14:15 If you love me, you will keep my commandments. 16: And I will pray the Father, and he will give you another Counselor, to be with you for ever, (RSV)

وَمَتَى جَاءَ الْمُعْزِي الَّذِي سَأُرْسِلُهُ أَنَا إِلَيْكُمْ مِنَ الْآبِ رُوحَ الْحَقِّ الَّذِي مِنْ عِنْدِ الْآبِ يَنْبَشِّرُ فَهُوَ يَشْهَدُ لِي. (BV)

فإذا أتاكم الفارقليط بروح الحق والصدق فهو الذي يشهد علي. (YqbA)

And if the Faraqlīḏ come with the spirit of truth he will witness to me.

(YqbE)

15:26 But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; (RSV)

وَأَمَّا مَتَى جَاءَ ذَلِكَ رُوحَ الْحَقِّ فَهُوَ يُرْسِدُكُمْ إِلَى جَمِيعِ الْحَقِّ لِأَنَّهُ لَا يَتَكَلَّمُ مِنْ نَفْسِهِ بَلْ كُلُّ مَا يَسْمَعُ يَتَكَلَّمُ بِهِ وَيُخْبِرُكُمْ بِأَوْرَآتِيَّةٍ. 14 ذَلِكَ يُمَجِّدُنِي لِأَنَّهُ يَأْخُذُ مِمَّا لِي وَيُخْبِرُكُمْ. (BV)

وإنما كلمتكم بهذا كيما تذكروه إذا أتى حينه فإني قد قلته لكم فأما أنا فإني ذاهب إلى من أرسلني فإذا ما أتى روح الحق يهديكم إلى الحق كله ويبينكم بالأمور البعيدة ويمدحني. (YqbA)

And I told you this so you may remember it when his time come, so I told you about it, but I am going to whom sent me, when the Spirit of Truth comes he will guide you into all the truth, and he will prophecies onto you about things to come, and he will glorify me. (YqbE)

16:13,14 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. 14: He will glorify me, for he will take what is mine and declare it to you. (RSV)

بَعْدَ قَلِيلٍ لَا تُبْصِرُونَنِي ثُمَّ بَعْدَ قَلِيلٍ أَيْضاً تَرَوْنَنِي لِأَنِّي ذَاهِبٌ إِلَى الْآبِ. (BV)
وعن قليل لا تروني. (YqbA)

A little while, you will see me no more. (YqbE)

16:16 A little while, and you will see me no more; again a little while, and you will see me." (RSV)

تَكَلَّمَ يَسُوعُ بِهَذَا وَرَفَعَ عَيْنَيْهِ نَحْوَ السَّمَاءِ وَقَالَ: أَيُّهَا الْآبُ قَدْ أَتَتْ السَّاعَةُ، مَجِّدْ ابْنَكَ لِيُمَجِّدَكَ ابْنُكَ أَيْضاً. (BV)

ثم رفع المسيح عينه إلى السماء وقال: حضرت الساعة. (YqbA)

Then al-Masīḥ lifted up his eyes to heaven and said: the hour has come.

(YqbE)

17:1 When Jesus had spoken these words, he lifted up his eyes to heaven and said, Father, the hour has come; glorify thy Son that the Son may glorify thee, (RSV)

أَنَا مَجِّدُكَ عَلَى الْأَرْضِ. الْعَمَلُ الَّذِي أَعْطَيْتَنِي لِأَعْمَلْ قَدْ أَكْمَلْتُهُ. (BV)
إني قد مجدتك في الأرض، والعمل الذي أمرتني أن أعمله فقد تمته.

I glorified you on earth, having accomplished the work which you gave me to do. (YqbE)

17:4 I glorified thee on earth, having accomplished the work which thou gavest me to do; (RSV)

فَقَالَ يَسُوعُ لِلطَّرْسَ: أَجْعَلْ سَيْفَكَ فِي الْغَمْدِ. الْكَأْسُ الَّتِي أَعْطَانِي الْآبُ أَلَا أَشْرَبُهَا؟ (BV)
ثم قال اللهم إن كان لابد لي من شرب هذه الكأس. (YqbA)

Then he said to them: I should drink the cup. (YqbE)

18:11 Jesus said to Peter, Put your sword into its sheath; shall I not drink the cup which the Father has given me? (RSV)

(p76)

Matthew

ثُمَّ تَقَدَّمَ قَلِيلًا وَخَرَّ عَلَى وَجْهِهِ، وَكَانَ يُصَلِّي قَائِلًا: يَا أَبَتَاهُ، إِنْ أَمَكَّنْ فَلْتَعْبُرْ عَنِّي هَذِهِ الْكَأْسُ، وَلَكِنْ لَيْسَ كَمَا أُرِيدُ أَنَا بَلْ كَمَا تُرِيدُ أَنْتَ. (BV)

فهونها علي، وليس كما أريد يكون ولكن ما تريد يا رب. (YqbA)

So make it easier to me, and it is not as I will but as you will Lord. (YqbE)

18:39 And going a little farther he fell on his face and prayed, My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. (RSV)

John

قَالَ يَسُوعُ هَذَا وَخَرَجَ مَعَ تَلَامِيذِهِ إِلَى عَبْرَ وَادِي قَدْرُونَ حَيْثُ كَانَ بُسْتَانٌ نَحَلَهُ هُوَ وَتَلَامِيذُهُ. (BV)
ثم مضى المسيح مع تلاميذه إلى المكان الذي يجتمع هو وأصحابه فيه. (YqbA)

Then al-Masīḥ went with his disciples to the place he used to meet with his companions. (YqbE)

18:1 When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. (RSV)

وَكَانَ يَهُودًا مُسَلِّمُهُ يَعْرِفُ الْمَوْضِعَ لِأَنَّ يَسُوعَ اجْتَمَعَ هُنَاكَ كَثِيرًا مَعَ تَلَامِيذِهِ. (BV)
وكان يهوذا أحد الحواريين يعرف ذلك الموضع. (YqbA)

And Yahūdha one of the Ḥawariyyin knew that place. (YqbE)

18:2 Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. (RSV)

فَأَخَذَ يَهُودًا الْجُنْدَ وَخُدَّامًا مِنْ عِنْدِ رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِّيسِيِّينَ وَجَاءَ إِلَى هُنَاكَ بِمَشَاعِلَ وَمَصَابِيحَ وَسِلَاحٍ. (BV)

فلما رأى الشرط يطلبون المسيح ساقهم والذين معهم من رسل الكهنة حتى وقف بهم على الموضع. (YqbA)

So when he saw the police searching for al-Masīḥ, he led them with the priests messengers who were with them, till the certain place. (YqbE)

18:3 So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. (RSV)

فَخَرَجَ يَسُوعُ وَهُوَ عَالِمٌ بِكُلِّ مَا يَأْتِي عَلَيْهِ وَقَالَ لَهُمْ: مَنْ تَطْلُبُونَ؟ (BV)

فخرج إليهم المسيح، فقال لهم: من تريدون؟ (YqbA)

Al-Masīḥ came out and said to them: whom do you seek? (YqbE)

18:4 Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" (RSV)

أَجَابُوهُ: يَسُوعَ النَّاصِرِيَّ. قَالَ لَهُمْ: أَنَا هُوَ. وَكَانَ يَهُودًا مُسَلِّمُهُ أَيْضًا وَاقِفًا مَعَهُمْ. (BV)
فقالوا يسوع الناصري، فقال لهم يسوع: انا هو.

They answered him: Aisu' al-Nāṣirī, 'Aisu' said to them: I am he. (YqbE)

18:5 They answered him, "Jesus of Nazareth." Jesus said to them, "I am he."
Judas, who betrayed him, was standing with them. (RSV)

فَلَمَّا قَالَ لَهُمْ: إِنِّي أَنَا هُوَ رَجَعُوا إِلَى الْوَرَاءِ وَسَقَطُوا عَلَى الْأَرْضِ. (BV)
فرجعوا ثم عادوا. (YqbA)

They drew back, then they came again. (YqbE)

18:6 When he said to them, "I am he," they drew back and fell to the ground.
(RSV)

أَجَابَ: قَدْ قُلْتُ لَكُمْ إِنِّي أَنَا هُوَ. فَإِنْ كُنْتُمْ تَطْلُبُونَنِي فَدَعُوا هَؤُلَاءِ يَذْهَبُونَ. (BV)
فقال لهم المسيح أنا يسوع الناصري فإن كنتم تريدوني فانطلقوا بي. (YqbA)

Al-Masīḥ told them: I am Aisu' al-Nāṣirī, if you seek me, let these men
go. (YqbE)

18:8 Jesus answered, I told you that I am he; so, if you seek me, let these
men go. (RSV)

لِيَنبُتَ الْقَوْلُ الَّذِي قَالَهُ: إِنَّ الَّذِينَ أُعْطِيتَنِي لَمْ أَهْلِكْ مِنْهُمْ أَحَدًا. (BV)
لتتم الكلمة. (YqbA)

So the word was to fulfill. (YqbE)

18:9 This was to fulfill the word which he had spoken, "Of those whom thou
gavest me I lost not one." (RSV)

ثُمَّ إِنَّ سِمْعَانَ بُطْرُسَ كَانَ مَعَهُ سَيْفٌ فَاسْتَلَّهُ وَضَرَبَ عَبْدَ رَئِيسِ الْكَهَنَةِ فَقَطَعَ أُذُنَهُ الْيُمْنَى. وَكَانَ اسْمُ
الْعَبْدِ مَلْخُسَ. (BV)

وكان مع شمعان الصفا سيف فاخترطه، ثم ضرب عبد سيد الكهنة فقطع يده اليمنى. (YqbA)

Then Shim'ān al-Ṣafa having a sword, drew it and struck the high priest's
slave and cut his right hand.

18:10 Then Simon Peter, having a sword, drew it and struck the high priest's
slave and cut off his right ear. The slave's name was Malchus. (RSV)

فَقَالَ يَسُوعُ لِبُطْرُسَ: أَجْعَلْ سَيْفَكَ فِي الْغِمْدِ. الْكَأْسُ الَّتِي أُعْطَانِي الْآبُ أَلَا أَشْرَبُهَا؟ (BV)
فقال المسيح: يا شمعان رد السيف إلى غمده، فإن لا أمتنع من شرب الكأس التي أعطاني ربي.
(YqbA)

Al-Masīḥ said: Shim'ān put your sword into its sheath; shall I not drink
from the cup which my Lord has given me? (YqbE)

18:11 Jesus said to Peter, Put your sword into its sheath; shall I not drink the
cup which the Father has given me? (RSV)

ثُمَّ إِنَّ الْجُنْدَ وَالْقَائِدَ وَخُدَّامَ الْيَهُودِ قَبَضُوا عَلَى يَسُوعَ وَأَوْثَقُوهُ (BV)

فأخذ الشرط المسيح وأوثقوه. (YqbA)

So the police took al-Masīḥ and bound him. (YqbE)

18:12 So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. (RSV)

وَمَضَوْا بِهِ إِلَى حَنَّا أَوَّلًا لِأَنَّهُ كَانَ حَمًا قَيَافَا الَّذِي كَانَ رَئِيسًا لِلْكَهَنَةِ فِي تِلْكَ السَّنَةِ. 14 وَكَانَ قَيَافَا هُوَ الَّذِي أَشَارَ عَلَى الْيَهُودِ أَنَّهُ خَيْرٌ أَنْ يَمُوتَ إِنْسَانٌ وَاحِدٌ عَنِ الشَّعْبِ. (BV)
وجاءوا به إلى قيافا رئيس اليهود الذي كان أشار بقتله. (YqbA)

And they brought him to Qiyafa shif of the Yaḥūd who had given counsel to kill him. (YqbE)

18:13,14 First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. 14: It was Ca'iaphas who had given counsel to the Jews that it was expedient that one man should die for the people. (RSV)

وَكَانَ سِمْعَانُ بُطْرُسُ وَالتِّلْمِذُ الْآخَرُ يَتَّبِعَانِ يَسُوعَ وَكَانَ ذَلِكَ التِّلْمِذُ مَعْرُوفًا عِنْدَ رَئِيسِ الْكَهَنَةِ فَدَخَلَ مَعَ يَسُوعَ إِلَى دَارِ رَئِيسِ الْكَهَنَةِ. (BV)
وكان سمعان الصفا يمشي خلفه، فدخل مع الأعوان. (YqbA)

Shim'ān al-Ṣafa followed him, and entered with the others. (YqbE)

18:15 Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, (RSV)

ثُمَّ جَاءُوا بِيَسُوعَ مِنْ عِنْدِ قَيَافَا إِلَى دَارِ الْوَلَايَةِ وَكَانَ صُبْحٌ. وَلَمْ يَدْخُلُوا هُمْ إِلَى دَارِ الْوَلَايَةِ لِكَيْ لَا يَتَنَجَّسُوا فَيَأْكُلُونَ الْفِصْحَ. (BV)
ثم أخرجوا المسيح من عند قيافا إلى فرطورين. (YqbA)

Then they led al-Masīḥ from the presence of Qiyafa to Farṭurīn. (YqbE)

18:28 Then they led Jesus from the house of Ca'iaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. (RSV)

ثُمَّ دَخَلَ بِيلاطُسُ أَيْضًا إِلَى دَارِ الْوَلَايَةِ وَدَعَا يَسُوعَ وَقَالَ لَهُ: أَنْتَ مَلِكُ الْيَهُودِ؟ (BV)
فقال له: أنت ملك اليهود؟ (YqbA)

He asked him: are you the king of Yahūd?

18:33 Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" (RSV)

أَجَابَهُ يَسُوعُ: أَمِنْ ذَلِكَ تَقُولُ هَذَا أَمْ آخَرُونَ قَالُوا لَكَ عَنِّي؟ (BV)
فقال له المسيح أمن نفسك قلت هذا أم أخبرك آخرون عني؟ (YqbA)

Al-Masīḥ told him: do you say this of your own accord, or did others say it to you about me? (YqbE)

18:34 Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" (RSV)

أَجَابَ يَسُوعُ: مَمْلَكَتِي لَيْسَتْ مِنْ هَذَا الْعَالَمِ. لَوْ كَانَتْ مَمْلَكَتِي مِنْ هَذَا الْعَالَمِ لَكَانَ خُدَامِي يُجَاهِدُونَ لِكَيْ لَا أَسْلَمَ إِلَى الْيَهُودِ. وَلَكِنَّ الْآنَ لَيْسَتْ مَمْلَكَتِي مِنْ هُنَا. (BV)
وجعل يكلمه ويقول: إن ملكي ليس من هذا العالم. (YqbA)

And he started telling him and said: my kingship is not from this world. (YqbE)

18:36 Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." (RSV)

وَضَفَرَ الْعَسْكَرُ إِكْلِيلًا مِنْ شَوْكٍ وَوَضَعُوهُ عَلَى رَأْسِهِ وَالْبِسُوهُ ثَوْبَ أَرْجَوَانٍ. (BV)
ثم ان الشرط أخذوا اكليلا من ارجوان فوضعوه على رأسه. (YqbA)

And the police took a crown of purple and put it on his head. (YqbE)

19:2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; (RSV)

وَكَانُوا يَقُولُونَ: أَلَسَلَامٌ يَا مَلِكَ الْيَهُودِ. وَكَانُوا يَلْطُمُونَهُ. (BV)
وجعلوا يضربونه ثم أخرجوه وعليه ذلك الاكليل. (YqbA)

And they started hitting him then they took him out with the crown on him. (YqbE)

19:3 they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. (RSV)

فَلَمَّا رَأَاهُ رُؤَسَاءُ الْكَهَنَةِ وَالْخَدَّامُ صَرَخُوا: اصْلِبْهُ! اصْلِبْهُ! قَالَتْ لَهُمْ بِيلاطُسُ: خُذُوهُ أَنْتُمْ وَاصْلِبُوهُ لِأَنِّي لَسْتُ أَجِدُ فِيهِ عِلَّةً. (BV)
فقال له رؤساء الكهنة اصلبه. فقال لهم فيلاطوس خذوه أنتم فاصلبوه فأما أنا فلم أجد عليه علة. (YqbA)

The chief priests told him: crucify him, and Filatūs said: take him yourselves and crucify him, for I find no crime in him. (YqbE)

19:6 When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." (RSV)

أَجَابَهُ الْيَهُودُ: لَنَا نَامُوسٌ وَحَسَبَ نَامُوسِنَا يَجِبُ أَنْ يَمُوتَ لِأَنَّهُ جَعَلَ نَفْسَهُ ابْنَ اللَّهِ. (BV)
فقالوا: قد وجب عليه الصلب والقتل من أجل أنه قال أنه ابن الله. (YqbA)

They said: he ought to die and crucify, because he has made himself the son of God. (YqbE)

19:7 The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." (RSV)

فَحِينَئِذٍ أَسْلَمَهُ إِلَيْهِمْ لِيُصَلَّبَ. فَأَخَذُوا يَسُوعَ وَمَضَوْا بِهِ 17 فَخَرَجَ وَهُوَ حَامِلٌ صَلِيبَهُ إِلَى الْمَوْضِعِ الَّذِي يُقَالُ لَهُ مَوْضِعُ الْجُمُجَمَةِ وَيُقَالُ لَهُ بِالْعِبْرَانِيَّةِ جُلْجَتَه (BV)
ثم أخرجوه فقال لهم خذوه أنتم فاصلبوه، فأخذوا المسيح وأخرجوه وحملوه الخشبة التي صلبوه عليه. (YqbA)

Then he took him out and said to them: take him and you crucify him, so they took al-Masīḥ out putting the wood which they crucify him on it. (YqbE)

19:16 Then he handed him over to them to be crucified. (RSV)

(p77)

Luke

وَلَمَّا مَضَوْا بِهِ أَمْسَكُوا سِمْعَانَ، رَجُلًا قَيْرَوَانِيًّا كَانَ آتِيًّا مِنَ الْحَقْلِ، وَوَضَعُوا عَلَيْهِ الصَّلِيبَ لِيَحْمِلَهُ
خَلْفَ يَسُوعَ. (BV)

وضعوا الخشبة التي صلب عليها المسيح على عنق رجل قرناني. (YqbA)

They put the wood which they crucified al-Masīḥ on it on the neck of man from Qirīn. (YqbE)

23/26: And as they led him away, they seized one Simon of Cyre'ne, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. (RSV)

John

فَخَرَجَ وَهُوَ حَامِلٌ صَلِيبَهُ إِلَى الْمَوْضِعِ الَّذِي يُقَالُ لَهُ مَوْضِعُ الْجُمُجُمَةِ وَيُقَالُ لَهُ بِالْعِبْرَانِيَّةِ جُلْجَثَةُ.
(BV)

وصاروا به إلى موضع يدعى الجمجمة ويسمى بالعبرانية إيماخاله، وهو الموضع الذي صلب فيه.
(YqbA)

They took him to a place called Jumjuma and in Hebrew Īmakhalih, where he was crucified. (YqbE)

19:17 So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha. (RSV)

حَيْثُ صَلَّبُوهُ، وَصَلَّبُوا آخَرَيْنِ مَعَهُ مِنْ هُنَا وَمِنْ هُنَا، وَيَسُوعُ فِي الْوَسْطِ. (BV)
وصلب معه اثنان آخران: واحد من هذا الجانب والآخر من هذا الجانب. (YqbA)

And they crucified him with two others, one on this side and the other on the other side. (YqbE)

19:18 There they crucified him, and with him two others, one on either side, or Jesus between them. (RSV)

وَكَتَبَ بِيلاطُسُ عُتْوَانًا وَوَضَعَهُ عَلَى الصَّلِيبِ. وَكَانَ مَكْتُوبًا: يَسُوعُ النَّاصِرِيُّ مَلِكُ الْيَهُودِ. (BV)
وكتب فيلاطوس في لوح هذا ايسوع الناصري ملك اليهود. (YqbA)

And Filaṭūs wrote on a board this: this 'Aisu' al-Naṣīrī king of Yahūd. (YqbE)

19:19 Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." (RSV)

فَقَالَ رُؤَسَاءُ كَهَنَةِ الْيَهُودِ لِبِيلاطُسَ: «لَا تَكْتُبْ: مَلِكُ الْيَهُودِ بَلْ: إِنَّ ذَاكَ قَالَ أَنَا مَلِكُ الْيَهُودِ. (BV)
فقال له رؤساء الكهنة اكتب الذي قال انه ملك اليهود. (YqbA)

The chief priests said: he said that he is king of Yahūd. (YqbE)

19:21 The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" (RSV)

أَجَابَ بِيلاطُسُ: مَا كَتَبْتُ قَدْ كَتَبْتُ. (BV)
فقال لهم: ما كتبت قد كتبت. (YqbA)

He said: what I have written I have written. (YqbE)

19:22 Pilate answered, "What I have written I have written." (RSV)

ثُمَّ إِنَّ الْعَسْكَرَ لَمَّا كَانُوا قَدْ صَلَّبُوا يَسُوعَ، أَخَذُوا ثِيَابَهُ وَجَعَلُوا أَرْبَعَةَ أَقْسَامَ، لِكُلِّ عَسْكَرٍ قِسْمًا .
وَأَخَذُوا الْقَمِيصَ أَيْضًا. وَكَانَ الْقَمِيصُ بَغِيرَ خِيَاطَةٍ، مُتَّسُوجًا كُلَّهُ مِنْ فَوْقِ. (BV)
ثم إن الشرط اقتسموا ثياب المسيح. (YqbA)

Then the police divided the cloths of al-Masīḥ. (YqbE)

19:23 When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; (RSV)

وَكَانَتْ وَاقِفَاتٍ عِنْدَ صَلِيبِ يَسُوعَ أُمُّهُ وَأُخْتُ أُمِّهِ مَرْيَمُ زَوْجَةُ كُلُّوْبَا وَمَرْيَمُ الْمَجْدَلَانِيَّةُ. (BV)
وكانت امه مريم ومريم بنت قلوفا ومريم المجدلانية قياما ينظرن اليه. (YqbA)

And his mother Maryam and Maryam bt. Qlūfa and Maryam al-Majdalaniyya were standing and looking at him, (YqbE)

19:25 So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. (RSV)

فَلَمَّا رَأَى يَسُوعُ أُمَّهُ وَالتِّلْمِيزَ الَّذِي كَانَ يُحِبُّهُ وَاقِفًا قَالَ لِأُمِّهِ: يَا امْرَأَةُ هُوَذَا ابْنُكَ. 27 ثُمَّ قَالَ لِلتِّلْمِيزِ: هُوَذَا أُمُّكَ. وَمِنْ تِلْكَ السَّاعَةِ أَخَذَهَا التِّلْمِيزُ إِلَى خَاصَّتِهِ. (BV)
فكلم امه من فوق الخشبة. (YqbA)

So he talked to his mother from above the wood. (YqbE)

19:26 When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" (RSV)

وَكَانَ إِنَاءٌ مَوْضُوعًا مَمْلُوءًا خَلًّا، فَمَلَأُوا إِسْفِنْجَةً مِنَ الْخَلِّ، وَوَضَعُوهَا عَلَى زُوفَا وَقَدَّمُوهَا إِلَيْهِ فَمِهُ. (BV)
وجعل اولئك الشرط يأخذون اسفنجة فيها خل يقربونها الى أنفه. (YqbA)

And those police took a sponge full of vinegar and drew it to his nose. (YqbE)

19:29 A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. (RSV)

فَلَمَّا أَخَذَ يَسُوعُ الْخَلَّ قَالَ: «قَدْ أَكْمِلَ وَتَكَمَّلَ رَأْسُهُ وَأَسْلَمَ الرُّوحُ». (BV)
فبتكرهها، ثم أسلم روحه.

But he refused it, then he gave his last breath. (YqbE)

19:30 When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit. (RSV)

فَأَتَى الْعَسْكَرُ وَكَسَرُوا سَاقِي الْأَوَّلِ وَالْآخِرِ الْمَصْلُوبَيْنِ مَعَهُ. 33 وَأَمَّا يَسُوعُ فَلَمَّا جَاءُوا إِلَيْهِ لَمْ يَكْسِرُوا سَاقِيهِ لِأَنَّهُمْ رَأَوْهُ قَدْ مَاتَ. (BV)
فجاءوا إلى ذينك المصلوبين معه، وكسروا سوقهما. (YqbA)

So they came to the other two crucified with him and broke their legs. (YqbE)

19:32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; (RSV)

لَكِنَّ وَاحِدًا مِنَ الْعَسْكَرِ طَعَنَ جَنْبَهُ بِحَرْبَةٍ وَلِلْوَقْتِ خَرَجَ دَمٌ وَمَاءٌ. (BV)
وأخذ واحد من الشرط حربة فطعنه في جنبه فخرج دم وماء. (YqbA)

And one of the police there took a spear and pierced his side, and there came out blood and water. (YqbE)

19:34 But one of the soldiers pierced his side with a spear, and at once there came out blood and water. (RSV)

ثُمَّ إِنَّ يَوْسُفَ الَّذِي مِنَ الرَّامَةِ، وَهُوَ تَلْمِيزُ يَسُوعَ، وَلَكِنْ خُفِيَّةً لِسَبَبِ الْخَوْفِ مِنَ الْيَهُودِ، سَأَلَ
بِيلاطُسَ أَنْ يَأْخُذَ جَسَدَ يَسُوعَ، فَأَذِنَ بِيلاطُسُ. فَجَاءَ وَأَخَذَ جَسَدَ يَسُوعَ. (BV)
ثُمَّ كَلَّمَ فِيهِ أَحَدَ التَّلَامِيزِ لِفِيلَاطُوسَ حَتَّى أَنْزَلَهُ. (YqbA)

Then one of his disciples talked to Filatūs and took him. (YqbE)
19:38 After this Joseph of Arimathe'a, who was a disciple of Jesus, but secretly,
for fear of the Jews, asked Pilate that he might take away the body of Jesus,
and Pilate gave him leave. So he came and took away his body. (RSV)

وَجَاءَ أَيْضًا نِيقُودِيمُوسُ، الَّذِي أَتَى أَوَّلًا إِلَى يَسُوعَ لَيْلًا، وَهُوَ حَامِلٌ مَرْيَجٍ مُرٍّ وَغُودٍ نَحْوِ مِئَةِ مَنَّا.
(BV)
وَأَخَذَ حَنُوطًا مِنْ مَرٍّ وَصَبْرٍ وَلَفَّهُ فِي ثِيَابٍ كِتَابٍ وَطِيبٍ. (YqbA)

and he took mixture of myrrh and aloes, and wrapped him by white cloth
and perfume.
19:39 Nicodemus also, who had at first come to him by night, came bringing a
mixture of myrrh and aloes, about a hundred pounds' weight. (RSV)

وَكَانَ فِي الْمَوْضِعِ الَّذِي صُلِبَ فِيهِ بُسْتَانٌ، وَفِي الْبُسْتَانِ قَبْرٌ جَدِيدٌ لَمْ يُوضَعَ فِيهِ أَحَدٌ قَطُّ. (BV)
فَكَانَ فِي ذَلِكَ الْمَوْضِعِ جَنَانٌ، وَفِيهِ قَبْرٌ جَدِيدٌ. (YqbA)

And there were in that area gardens and new tomb. (YqbE)
19:41 Now in the place where he was crucified there was a garden, and in the
garden a new tomb where no one had ever been laid. (RSV)

فَهُنَاكَ وَضَعَا يَسُوعَ لِسَبَبِ اسْتِعْدَادِ الْيَهُودِ، لِأَنَّ الْقَبْرَ كَانَ قَرِيبًا. (BV)
فَوَضَعُوا الْمَسِيحَ فِيهِ، وَكَانَ ذَلِكَ الْيَوْمَ الْجُمُعَةَ. (YqbA)

They put al-Masīḥ in it, and that day was Friday. (YqbE)
19:42 So because of the Jewish day of Preparation, as the tomb was close at
hand, they laid Jesus there. (RSV)

وَفِي أَوَّلِ الْأُسْبُوعِ جَاءَتْ مَرْيَمُ الْمَجْدَلَانِيَّةُ إِلَى الْقَبْرِ بَاكِرًا وَالظَّلَامُ بَاقٍ. فَنَظَرَتْ الْحَجَرَ مَرْفُوعًا عَنِ
الْقَبْرِ. (BV)

فلما كان يوم الأحد، فيما يقول النصارى، بكرت مريم المجدلانية إلى القبر فلم تجده. (YqbA)
When Sunday come, as al-Nāṣara say, Maryam al-Majdalaniyya came
very early to the tomb and she did not find him. (YqbE)

20:1 Now on the first day of the week Mary Mag'dalene came to the tomb
early, while it was still dark, and saw that the stone had been taken away from
the tomb. (RSV)

فَرَكَّضَتْ وَجَاءَتْ إِلَى سِمْعَانَ بُطْرُسَ وَإِلَى التَّلْمِيزِ الْآخَرِ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ وَقَالَتْ لَهُمَا: «أَخَذُوا
السَّيِّدَ مِنَ الْقَبْرِ وَلَسْنَا نَعْلَمُ أَيْنَ وَضَعُوهُ». (BV)

فَجَاءَتْ شِمْعَانُ الصِّفَا وَاصْحَابُهُ، فَأَخْبَرْتَهُمْ أَنَّهُ لَيْسَ فِي الْقَبْرِ، فَمَضَوْا فَلَمْ يَجِدُوهُ. (YqbA)
So she came to Shim'ān al-Ṣafa and his companions, and told them the
he is not in the tomb, so they went and did not find him too. (YqbE)

20:2 So she ran, and went to Simon Peter and the other disciple, the one
whom Jesus loved, and said to them, "They have taken the Lord out of the
tomb, and we do not know where they have laid him." (RSV)

أَمَّا مَرْيَمُ فَكَانَتْ وَاقِفَةً عِنْدَ الْقَبْرِ خَارِجًا تَبْكِي. وَفِيمَا هِيَ تَبْكِي انْحَنَتْ إِلَى الْقَبْرِ. (BV)

وجاءت مريم ثانية إلى القبر. (YqbA)

And Maryam came to tomb again crying. (YqbE)

20:11 But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; (RSV)

فَنَظَرَتْ مَلَائِكَيْنِ بِيَّابٍ بِيضٍ جَالِسَيْنِ وَاحِدًا عِنْدَ الرَّأْسِ وَالْآخَرَ عِنْدَ الرَّجُلَيْنِ حَيْثُ كَانَ جَسَدُ يَسُوعَ مَوْضُوعًا. (BV)

فرأت في القبر رجلين عليهما ثياب بياض. (YqbA)

And she saw in the tomb two men with white cloth. (YqbE)

20:12 and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. (RSV)

فَقَالَا لَهَا: يَا امْرَأَةُ لِمَاذَا تَبْكِينَ؟ قَالَتْ لَهُمَا: «إِنَّهُمْ أَخَذُوا سَيِّدِي وَلَسْتُ أَعْلَمُ أَيْنَ وَضَعُوهُ. (BV) فقالا لها: لا تبكي.

They said to her: do not cry. (YqbE)

20:13 They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." (RSV)

وَلَمَّا قَالَتْ هَذَا انْفَتَحَتْ إِلَى الْوَرَاءِ فَنَظَرَتْ يَسُوعَ وَاقِفًا وَلَمْ تَعْلَمْ أَنَّهُ يَسُوعُ. (BV) ثم التفتت خلفها فرأت المسيح. (YqbA)

She turned around and saw al-Masīḥ. (YqbE)

20:14 Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. (RSV)

قَالَ لَهَا يَسُوعُ: لَا تَلْمِزِينِي لِأَنِّي لَمْ أَصْعَدُ بَعْدُ إِلَى أَبِي. وَلَكِنْ أَذْهَبِي إِلَى إِخْوَتِي وَقُولِي لَهُمْ: إِنِّي أَصْعَدُ إِلَى أَبِي وَأَبِيكُمْ وَإِلَهِي وَإِلَهُكُمْ. (BV) وكلمها وقال لها: لا تدنين إلي لأني لم أصعد إلى أبي، ولكن انطلقني إلى اخوتي وقولي لهم اني أصعد إلى أبي وأبيكم وإلهي وإلهكم. (YqbA)

And he told her: do not draw closer to me, for I have not yet ascended to my Father, but go to my brothers and say to them: I am ascending to my father and your father and to my God and your God. (YqbE)

20:17 Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." (RSV)

وَلَمَّا كَانَتْ عَشِيَّةُ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأُسْبُوعِ وَكَانَتِ الْأَبْوَابُ مُغْلَقَةً حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ لِسَبَبِ الْخَوْفِ مِنَ الْيَهُودِ جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: سَلَامٌ لَكُمْ. (BV) وانه لما كان عشية الأحد جاءهم وقال لهم: السلام معكم. (YqbA)

And when evening of that that Sunday, he came to them and said to them: peace be with you. (YqbE)

20:19 On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." (RSV)

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: «سَلَامٌ لَكُمْ. كَمَا أَرْسَلَنِي الْآبُ أَرْسَلُكُمْ أَنَا. (BV) كما أرسلني أبي كذلك أرسلكم. (YqbA)

As the father sent me, even so I send you. (YqbE)
20:21 Jesus told them again, Peace be with you. As the Father has sent me, even so I send you. (RSV)

مَنْ غَفَرْتُمْ خَطَايَاهُ تُغْفَرُ لَهُ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُ أُمْسِكَتُمْ. (BV)
وان غفرتم ذنوب أحد فهي مغفورة فقالوا: هذا الذي يكلمنا روح وخيال.

If you forgive the sins of someone, they are forgiven, and they said: this who talk to us is a ghost and shadow. (YqbE)
20:23 If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained. (RSV)

ثُمَّ قَالَ لِتُومَا: هَاتِ إصْبِعَكَ إِلَى هُنَا وَأَبْصِرْ يَدَيَّ وَهَاتِ يَدَكَ وَضَعْهَا فِي جَنْبِي وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ مُؤْمِنًا. (BV)

قال لهم: انظروا إلى آثار المسامير بإصبعي وإلى جانبي الأيمن. (YqbA)
He told them: look at the print of the nails in my finger and my right side. (YqbE)

20:27 Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." (RSV)

قَالَ لَهُ يَسُوعُ: لَأَنَّكَ رَأَيْتَنِي يَا تُومَا آمَنْتَ! طُوبَى لِلَّذِينَ آمَنُوا وَلَمْ يَرَوْا. (BV)
ثم قال لهم: طوبى للذين لم يروني وصدقوا بي. (YqbA)

Then he told them: blessed are those who have not seen and yet believe me. (YqbE)

20:29 Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." (RSV)

(p78)

Luke

فَقَالُوا لَهُ جُزْءًا مِنْ سَمَكٍ مَشْوِيٍّ، وَشَيْئًا مِنْ شَهْدِ عَسَلٍ، 43 فَأَخَذَ وَأَكَلَ قُدَّامَهُمْ. (BV)
وجاءوه بقطعة سمك فأكل. (YqbA)

And they brought to him a piece of fish, and he ate. (YqbE)
24:42 They gave him a piece of broiled fish, (RSV)

Acts

حِينَئِذٍ رَجَعُوا إِلَى أُورُشَلِيمَ مِنَ الْجَبَلِ الَّذِي يُدْعَى جَبَلُ الزَّيْتُونِ الَّذِي هُوَ بِالْقُرْبِ مِنْ أُورُشَلِيمَ عَلَى سَفَرٍ سَبْعٍ. (BV)

لما رفع عيسى المسيح، اجتمع الحواريون إلى أورشليم في جبل طور الزيتون. (YqbA)
When 'Īsā al-Masīḥ was ascended, al-Hawariuun gathered in Ūrshalim in mountain of Ṭūr al-Zaitūn. (YqbE)

1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; (RSV)

وَلَمَّا دَخَلُوا صَعِدُوا إِلَى الْعِلِّيَّةِ الَّتِي كَانُوا يُقِيمُونَ فِيهَا: بُطْرُسُ وَيَعْقُوبُ وَيُوحَنَّا وَأَنْدَرَاوُسُ وَفِيلُبُّسُ وَتُومَا وَبَرْثُولَمَاوُسُ وَمَتَّى وَيَعْقُوبُ بْنُ حَلْفَى وَسِمْعَانُ الْغَيُورُ وَيَهُوذَا بْنُ يَعْقُوبَ. (BV)
وصاروا إلى عليّة كان فيه بطرس ويعقوب ويوحنا واندراوس وفيليبس وتوما وبرثلماوس ويعقوب [فراغ]. (YqbA)

And they entered to an upper room with: Buṭrus, Ya'qūb, Yuḥanna, Anraws, Filibus, Tūma, Bartilmaws, Mattāws, Ya'qūb [blank space]. (YqbE)
 1:13 and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. (RSV)

وَفِي تِلْكَ الْأَيَّامِ قَامَ بُطْرُسُ فِي وَسْطِ التَّلَامِيذِ وَكَانَ عِدَّةُ أَسْمَاءٍ مَعًا نَحْوَ مِئَةٍ وَعِشْرِينَ. فَقَالَ: (BV)
 فقام سمعان على الحجر فقال: (YqbA)

Shim'ān stood on a stone and said. (YqbE)
 1:15 In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, (RSV)

أَيُّهَا الرِّجَالُ الْإِخْوَةُ كَانَ يَنْبَغِي أَنْ يَتِمَّ هَذَا الْمَكْتُوبُ الَّذِي سَبَقَ الرُّوحُ الْقُدُسُ فَقَالَهُ بِقَمِ دَاوُدَ عَنْ يَهُوذَا الَّذِي صَارَ دَلِيلًا لِلَّذِينَ قَبَضُوا عَلَى يَسُوعَ. (BV)
 يا معشر الاخوة قد كان ينبغي أن يتم الكتاب الذي سبق فيه روح القدس. (YqbA)

Brethren, the scripture had to be fulfilled which the holy Spirit spoke beforehand. (YqbE)

1:16 Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. (RSV)

فَيَنْبَغِي أَنْ الرِّجَالُ الَّذِينَ اجْتَمَعُوا مَعَنَا كُلَّ الزَّمَانِ الَّذِي فِيهِ دَخَلَ إِلَيْنَا الرَّبُّ يَسُوعَ وَخَرَجَ 22مَنْدُ مَعْمُودِيَّةَ يُوَحَنَّا إِلَى الْيَوْمِ الَّذِي ارْتَفَعَ فِيهِ عَنَّا بِصِيرٍ وَاحِدٍ مِنْهُمْ شَاهِدًا مَعَنَا بِقِيَامَتِهِ. (BV)
 وأرادوا أن يجعلوا رجلاً يتم به الاثنا عشر. (YqbA)

And they wished to put man to complete the twelve. (YqbE)
 1:21 So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, (RSV)

فَأَقَامُوا اثْنَيْنِ: يُوْسُفَ الَّذِي يُدْعَى بَارَسَابَا الْمُقَلَّبَ يُوْسُفَ وَمَتِّيَّاسَ. (BV)
 فقدموا متى وبرسبا. (YqbA)

So they put forward Matta and Barsāba. (YqbE)
 1:23 And they put forward two, Joseph called Barsab'bas, who was surnamed Justus, and Matthi'as. (RSV)

وَصَلُّوا قَائِلِينَ: أَيُّهَا الرَّبُّ الْعَارِفُ قُلُوبَ الْجَمِيعِ عَيَّنْ أَنْتَ مِنْ هَذَيْنِ الْاِثْنَيْنِ أَيًّا اخْتَرْتَهُ. (BV)
 وقالوا اللهم أظهر لنا من نختاره.

And said: God, show to us which one you has chosen. (YqbE)
 1:24 And they prayed and said, Lord, who knowest the hearts of all men, show which one of these two thou hast chosen (RSV)

ثُمَّ أَلْقَوْا قُرْعَتَهُمُ فَوَقَعَتِ الْقُرْعَةُ عَلَى مَتِّيَّاسَ فَحُسِبَ مَعَ الْأَحَدَ عَشَرَ رَسُولًا. (BV)
 فوقع على متى. (YqbA)

And it fell on Matta. (YqbE)
 1:26 And they cast lots for them, and the lot fell on Matthi'as; and he was enrolled with the eleven apostles. (RSV)

وَصَارَ بَغْتَةً مِنَ السَّمَاءِ صَوْتُ كَمَا مِنْ هُبُوبِ رِيحٍ عَاصِفَةٍ وَمَلَأَ كُلَّ الْبَيْتِ حَيْثُ كَانُوا جَالِسِينَ.
(BV)

فأصابتهم ريح شديدة امتلأت الغرفة التي كانوا فيها. (YqbA)

Then a stormy wind came to them, and the room was filled. (YqbE)

2:2 And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. (RSV)

وظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ وَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ. (BV)
ورأوا مثل لسان النار. (YqbA)

And they saw like tongues of fire. (YqbE)

2:3 And there appeared to them tongues as of fire, distributed and resting on each one of them. (RSV)

وَامْتَلَأَ الْجَمِيعُ مِنَ الرُّوحِ الْقُدُسِ وَابْتَدَأُوا يَتَكَلَّمُونَ بِأَلْسِنَةٍ أُخْرَى كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا.
(BV)

فتكلموا بألسن شتى. (YqbA)

And began to speak in other tongues. (YqbE)

2:4 And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. (RSV)

فَلَمَّا سَمِعُوا نُحْسُوا فِي قُلُوبِهِمْ وَسَلَّوْا بُطْرُسَ وَسَائِرَ الرُّسُلِ: «مَاذَا نَصْنَعُ أَيُّهَا الرِّجَالُ
الْإِخْوَةُ؟» (BV)

ثم قالوا لبطرس: ماذا تصنع. (YqbA)

Then they said to Buṭrus: what shall we do? (YqbE)

2:37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" (RSV)

فَقَالَ لَهُمْ بُطْرُسُ: تَوُوبُوا وَلْيَعْتَمِدْ كُلُّ وَاحِدٍ مِنْكُمْ عَلَى اسْمِ يَسُوعَ الْمَسِيحِ لِغُفْرَانِ الْخَطَايَا فَتَقْبَلُوا عَطِيَّةَ
الرُّوحِ الْقُدُسِ. (BV)

فقال لهم بطرس: قوموا واعمدوا كل إنسان منكم باسم المسيح. (YqbA)

Buṭrus said to them: let us stand and baptize every one of you in the name of al-Masīḥ. (YqbE)

2:38 And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. (RSV)

وَبِأَقْوَالٍ أُخْرَى كَثِيرَةٍ كَانَ يَشْهَدُ لَهُمْ وَيَعْظُمُهُمْ قَائِلًا: اخْلُصُوا مِنْ هَذَا الْجِيلِ الْمُلْتَوِي. (BV)
وتتحوا عن هذه القبيلة المعوجة. (YqbA)

And step aside of this crooked tribe. (YqbE)

2:40 And he testified with many other words and exhorted them, saying, "Save yourselves from this crooked generation." (RSV)

فَانْتَخَبُوا أَيُّهَا الْإِخْوَةُ سَبْعَةَ رِجَالٍ مِنْكُمْ مَشْهُودًا لَهُمْ وَمَمْلُوءِينَ مِنَ الرُّوحِ الْقُدُسِ وَحِكْمَةٍ فَتَقِيمَهُمْ عَلَى
هَذِهِ الْحَاجَةِ. (BV)

وقالوا: نختار سبعة رجال يقدسون الله ويذكرون حكمته ومسيحه. (YqbA)

And they said: we choose seven men that adore God and remember his wisdom and his Masīḥ.

6:3 Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. (RSV)

فَحَسُنْ هَذَا الْقَوْلُ أَمَامَ كُلِّ الْجُمُهورِ فَاخْتَارُوا اسْتِفَانُوسَ رَجُلًا مَمْلُوءًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدُسِ
وَفِيلِبُّسَ وَبِرُخُورُسَ وَنِيكَانُورَ وَتِيمُونِ وَبَرْمِينَاسَ وَنِيْقُولَاوُسَ ذَخِيلاً أَنْطَاكِيًّا. (BV)
فاختاروا اصطفانوس وفيليبس وابرخورس ونيقانور وطيمون وبرمنا ونيقولاوس الأنطاكي.
(YqbA)

And they choose: Ἰστίφανός, Filibbus, Ἰβραῆūr, Nīqanur, Τίμων, Birmna, Niqūlaws al-Anṭakī. (YqbE)

6:5 And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Proch'orus, and Nica'nor, and Ti'mon, and Par'menas, and Nicola'us, a proselyte of Antioch. (RSV)

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ فَصَلُّوا وَوَضَعُوا عَلَيْهِمُ الْيَدَي. (BV)
وأقاموهم فصلوا عليهم وقدموهم، فجعلوا يصفون أمر المسيح، ويدعون الناس إلى دينهم.
(YqbA)

They set them before and prayed and consecrated them, so they started to talk about al-Masīḥ, and call people to their religion. (YqbE)

6:6 These they set before the apostles, and they prayed and laid their hands upon them. (RSV)

(p79)

فَجَاهَرِ بُولُسَ وَبِرْنَابَا وَقَالَا: «كَانَ يَجِبُ أَنْ تُكَلِّمُوا أَنْتُمْ أَوَّلًا بِكَلِمَةِ اللَّهِ وَلَكِنْ إِذْ دَفَعْتُمُوهَا عَنْكُمْ
وَحَكَمْتُمْ أَنْكُمْ غَيْرُ مُسْتَحَقِّينَ لِلْحَيَاةِ الْأَبَدِيَّةِ هُوَذَا نَنْتَوِجُهُ إِلَى الْأُمَمِ. (BV)
ميلوا بنا إلى الأمم. (YqbA)

Let us turn to the Gentiles. (YqbE)

13:46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. (RSV)

لَأَنْ هَكَذَا أَوْصَانَا الرَّبُّ: قَدْ أَقَمْتُكَ نُورًا لِلْأُمَمِ لِتَكُونَ أَنْتَ خَلَاصًا إِلَى أَقْصَى الْأَرْضِ. (BV)
كما قال الله للمسيح: إني وضعتك نوراً للأمم، فتصير اخلاصاً إلى أقطار الأرض. (YqbA)

As God said to al-Masīḥ: I have set you to be a light for the gentiles, that you may be the salvation to all parts of the earth. (YqbE)

13:47 For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth'. (RSV)

(p80)

Appendix /7/

Shortened table of the pages of the texts that are similar to the Biblical texts

This table shortens the content of ch. 4 para 3, in addition to app. 4. Whereas, it contains all the similar texts to the Biblical texts, that are mentioned by the historians.

This table contains:

The first two columns: The names of the Bible books, chapters and the verses that are mentioned.

The rest of the columns: the volume number of the books that consist of several volumes, then after the colon number of the page that the Biblical text is mentioned.

The first row of the table: The abbreviations of the authors' names, as I mentioned in table /2/.

[illegible]

7:19, 20, 23		1:57				1:185				
8:16		1:58								
9:25				1:105						
9:28, 29				2:37						
10:2, 3				5:3, 634						
10:2, 22				4:551						
10:3				5:583						
10:8				2:78						
10:8, 10							1:174			
10:11, 12				2:78						
10:21-24				2:8						
10:21-25								2:71		
10:22-31							1:150			
10:23				2:9, 333						
10:25				2:52						
10:25, 26				2:289, 292						
10, 11				2:11, 12, 14						
11:1-9				2:78			1:210			
11:10, 11, 12, 14, 16, 17							1:210			
11:10-27								1:150		
11:17, 18, 20 22, 24, 26							1:211			
11:27,28, 31				2:38						
11:29, 31, 32				2:39						
12:1, 2, 4, 10-20				2:39						
13							1:268			
13:5-13				2:39						
14:1				2:9, 181						
14:2								2:109		
14:1-12				2:40						
17:23-27				2:41						

	19:36, 37				2:49							
	22:20-24				2:50							
	25:17, 18				2:44							
	25:20, 24							1:317				
	25:24, 25, 28							1:319				
	27							1:319				
	28:1, 2							1:317				
	28, 29							1:319				1:30
	29:18, 19							1:317				
	29:20							1:318				
	29, 30, 31, 32, 33							1:218				
	32:28				1:15, 2:92							
	32, 33							1:319				
	36:3- 5 8, 11-13, 20				2:47							
	36:1				2:48							
	36:3-8							1:318				
	39, 41							1:363				
	46							1:364				
	49:29, 30							1:364				
	50:3, 13, 15-19, 22-26											2:32
	50:5											2:31
	50:25							1:364				
	50:26							1:33, 364				
Ex	1				2:92							
	2:18				2:49							
	3:1				2:49							
	3:2							1:402				
	12:1-14, 12, 35, 36				2:94							
	13:19				2:94			1:364				
	14				2:94							

	15:1, 20, 21				2:94							
	16				2:97							
	17				2:97							
	18				2:95							
	19				2:94, 95							1:37
	20:1-17				2:94							
	20:5				1:172							
	31:9											1:41
	32			17, 25	2:95							
	33:11						1:123					
	34:1			17, 25								
	35-40				2:96							
Nu	1:45-46				2:46							
	2, 13, 14, 16				2:97							
	20				2:97							
	20:14-21, 28				2:98							
	21:21-27, 33-35				2:98							
	22, 23				2:98							
	24:17						1:261, 262					
	25:1-10				2:98							
	26				2:98							
	31				2:99							
Dt	1:7				2:99							
	2:5				2:99							
	31:9											1:41
	34:5-7				2:99							
Jos	1:2						1:441					1:46
	6, 7, 8, 9						1:441					
	10						1:441, 442					
	24:29, 30						1:441,					

								442				
Jdg	1							1:441, 442				
	3, 4				2:103							
	6:1, 2				2:104							
	6, 7, 8,9				2:104							
	10:1-6				2:104							
	11-16				2:105							
	17:1, 6				2:106							
1Sa	1, 2, 4, 5, 6				2:106							
	7, 8, 9				2:107							
	11, 15, 16, 17				2:109							
	14:49				2:109							
	18:20-30				2:110							
	19, 20, 21, 27, 31				2:110							
2Sa	1, 2, 5				2:110							
	2-5				2:111							
	5:1-3							1:484, 485				
	11, 12, 18, 19, 24							1:484, 485				
	7, 13, 14, 15, 18				2:111							
1Ki	1				2:112							
	2				2:112			1:484, 485				
	3:1				2:112							
	6, 7, 8				2:112							
	10, 11				2:113							
	11:14-40				2:114							
	11:26-40				2:128							
	11:43				2:114							
	12				2:116, 128							

	14:20				2:117, 128							
	14:25				2:116							
	15				2:117							
	15:1, 9				2:116							
	15:25-28				2:128							
	15:32				2:128							
	16:6, 8-13				2:128							
	16:15-18, 21-26, 28-34				2:129							
	17				2:129							
	19:15, 16				2:130							
	19:19-21				2:129							
	20, 22				2:130							
	22:42-44, 48-50				2:117							
	22:51-53				2:130							
2Ki	1				2:117							
	2				2:118							
	3				2:130							
	8:20-22				2:117							
	8:25-29				2:118							
	9:14-24				2:130							
	10:35, 36				2:131							
	11				2:118							
	12				2:119							
	13:1, 2, 10, 14-20				2:131							
	13:20				2:119							
	14:1, 5, 7, 11-19				2:119							
	14:11-14, 23				2:131							
	15:1, 2, 19, 20				2:119							
	15:8-23, 25-28				2:131							
	15:5, 7, 30, 38				2:120							

	16				2:120							
	16:5, 20				2:121							
	17				2:132							
	18:3, 7-11				2:121							
	19:18				2:121							
	19, 20		1:195					1:53, 535				
	21:1, 2				2:121							
	21:19, 23, 24				2:122							
	22:2				2:122							
	23				2:122							
	24:1, 2				2:122							
	24:11-16				2:123							
	25:1-22				2:123							
	24, 25							1:589				
	25:22-26				2:124							
1Ch	6:2, 3				1:15							
	24				2:111							
2Ch	16				2:128							
	24:15				2:119							
	26											1:63
	33:10, 11				2:122							
	36:6, 7				2:122							
Ezr					2:135							
Est					2:136,1 37, 196							
Isa	11				2:135							
Jer	25:11-14				2:135							
	39:14				2:124							
	43				2:124, 125							
Da	1:1, 2, 6				2:123							

	1:6				2:124						1:77	
	5				2:136							
	7, 8				2:196							
Mt	1:1, 16											1:69
	1:6-15				2:167			1:585	1:223			
	1:1, 16											1:69
	1:6-16							1:585	1:223			
	1:18-20				2:170							
	1:25				2:170		1:271					
	2											1:69
	2:1-5, 13-16				2:171							
	2:1-12									2:255		
	2:15							1:605				
	3:13-17				2:158							
	3:17				2:176							
	4:18-22									1:63, 64		
	5:20				2:228							
	5:45, 48				2:176							
	8:12						1:463					
	10:1									1:312		
	10:2-4				2:172							
	10:8					37, 351						
	14:1-10				2:158, 169, 172							
	16:16				2:176							
	19:4	248										
	19:4-6	185										
	25:31						1:264					
	26:15, 34				2:172							
	27				2:173					1:353		
	27:32											1:77

Mk	1:2-4, 12, 13				2:172							
	1:9				2:172			1:585	1:223			
	6:6	248										
	6:14-29							1:585, 590				
	15:21											1:77
	15, 16						1:263		1:224			
	16:17, 18, 42, 43											1:78
Lk	1:24, 26							1:585, 590				
	1:26-38				2:170							
	2:7				2:171							
	3:1, 2							1:605				
	4:16-21									1:63, 64		
	7:39									2:172		
	10:1									1:312		
	23:26											1:77
Jn	1:14				2:178							
	1:18						1:263					
	3:13								1:224			
	5:22						1:263					
	12:12-19											1:76
	15:26						1:257					
	19, 20				2:173							
	18:17, 19-21, 25-27											1:77
	20:17				2:176							
Ac	3											1:78
	4				2:173							
	7:57-60								1:224, 225			
	8:3, 4											1:79
	9:1-25											1:79, 80

	11:26								1:224, 225			
	12:1-17				2:173, 238							
	12								1:224, 225			
	15:28-30											1:80
	22:21									2:168		
Ro	5						1:263					
1Co	15:3						1:271					
	15:5						1:264					
1Pe	5:4					175						
Rev	1:9									1:313		
	22:16						1:261, 262					

Table 9: The verse numbers and that pages that I found the similar texts in

Appendix /8/ Shortened table of the pages of the texts that are harmonized to the Biblical texts

This table shortens the content of ch. 4 para 4 in addition to app. 5 and 6. Whereas, it contains all the harmonized texts to the Biblical texts, that are mentioned by the historians.

This table contains:

The first column: The names of the Bible books, chapters and the verses that are mentioned.

The rest of the columns: The volume number of the books that consist of several volumes, then after the colon number of the page that the Biblical text is mentioned.

The first row of the table: The abbreviations of the authors' names, as I mentioned in table /2/.

	Bible Texts	Khdn	Yqb	Tbr	Shahr	MsdTnb	Athr
Ge	4:9-16			1:141			
	5:20-22						1:50
	7:6	2:37					
	9:25-27			1:202			
	9:28-29	2:37					
	10:2, 4, 6, 7, 13, 15, 23, 24, 25, 26	2:9-14					
	15:7					1:174	
	25:1-4	2:43					
	28:11-12			1:317			
	46:9-14, 16, 17, 19-21, 24		1:31				
	48:13-14, 22		1:32				
	49:1		1:31				
Ex	20:5	1:172	1:37				
	20:1-17		1:37				
Dt	23:2				1:254		
1Ki	12:28		1:62				
1Ch	1:1, 2		1:31				
Ps	18:2, 4-6, 17-18, 20, 31, 33		1:53-54				
	1:1-6		1:54				
	148:1-8		1:54				
	149:1-9		1:54-55				
	150:1-6		1:55				
Da	5:5, 25-27, 30	2:136					
Mt	1:18-20, 25	2:170					
	2:1-2, 5, 13, 15, 16	2:171-172					
	3:14-15		1:62				
	4:1-7, 10-11		1:69				
	5:17, 38, 39				1:254		

	5:44		1:70		1:267		
	5:45, 48				1:267		
	5:3, 6, 8, 13, 14, 29, 32, 34, 39, 40, 41, 42, 43, 44, 46		1:70				
	6:1		1:70		1:267		
	6:3, 5, 6, 9-13, 16, 19		1:70				
	6:20, 25, 26		1:71				
	7:4-7, 13-16, 18, 24, 25, 27		1:71				
	10:2-4	2:172					
	13:34		1:69				
	14:3-5, 10-13		1:71				
	16:16	2:176			1:267		
	18:39		1:77				
	26:34	2:172					
	28:19				1:265		
Mk	1:1, 2, 4, 6, 9, 10, 11, 14, 16, 17, 18		1:72				
	13:30, 31		1:72				
Lk	1:1, 3, 5-17		1:72				
	1:18-38, 40-42, 44, 57, 59, 64, 67-70		1:73				
	1:40, 51, 42, 44, 57, 59, 64, 67-70		1:74				
	2:7	2:171	1:74				
	2:6, 9, 10, 21-25, 28, ,29, 41		1:74				
	4:16-18		1:74				
	4:19, 20, 22		1:75				
	23:26		1:78				
	24:42, 43		1:79				
Jn	1:1		1:75		1:265		
	1:2, 4-18		1:75				
	1:14	2:178	1:75				
	11:1		1:75				
	11:38, 39, 41, 43, 44, 47, 49, 50, 53		1:76				
	13:36		1:76				
	14:15-16		1:76				
	15:26		1:76				
	16:13, 14, 16		1:76				
	17:1, 4		1:76				
	18:11		1:76				
	18:1-6, 8-15, 28, 33, 34, 36		1:77				
	19:2, 3, 6, 7, 16		1:77				
	19:17-19, 21-23, 25, 26, 29, 30, 32, 34, 38, 39, 41, 42		1:78				
	20:1, 2, 11-14, 17, 19, 21, 23, 27, 29		1:78				
	20:17	2:176	1:78		1:267		
Ac	1:12, 13, 15, 16, 21-24, 26		1:79				
	2:2-4, 37, 38, 40		1:79				
	6:3, 5, 6		1:79				
	13:46, 47		1:80				

Ro	10:6, 7					1:224	
Table 10: The verse numbers and that pages that I found the harmonized texts							

Bibliography

First- main source

1- ابن أبي أصيبعة موفق الدين العباس أحمد بن القاسم بن خليفة بن يونس الخزرجي 1965. *عيون الأنباء في طبقات الأطباء*. تحقيق رضا نزار. بيروت، لبنان: دار مكتبة الحياة.

Ibn Abi Uṣaybi'a, Muwaffaq al-Dīn Abū al-'Abbās Aḥmad b. al-Qāsim b. Khalīfa b. Yūnus al-Khazrajī 1965. *'Uyūn al-Anbā' fī Ṭabaqāt al-'Aṭibbā'* (*History of Physicians*). Edited by Riḍa Nizar. Beirut, Lebanon: Dar Maktabat al-Hayat.

2- ابن الأثير عزّ الدين الحسن علي 1987. *الكامل في التاريخ* (11 جزء). تحقيق أبي الفداء عبدالله القاضي. بيروت، لبنان: دار الكتب العلمية.

Ibn al-Athīr 'Izz Al-Dīn al-Ḥasan 'Alī 1987. *al-Kāmil fī al-Tarīkh* (*The Complete History*) (11 vols). Edited by al-Qaḍī Abī al-Fīda' 'Abd Allah. Beirut, Lebanon: Dar al-kūtūb al-'lmiyya.

3- ابن النديم أبو الفرج محمد بن أبي يعقوب اسحق الوراق البغدادي 1971. *كتاب الفهرست*. تحقيق تجدد رضا. طهران، إيران.

Ibn al-Nadīm Abū al-Faraj Muḥammad b. Abī Ya'qūb Ishāq al-Warraḡ al-Baghdādī 1971. *Kītab al-Fihrist* (*Book of Index*). Edited by Tajaddūd Reḡa. Tehran, Iran.

4- ابن خلدون ولي الدين عبدالرحمن بن محمد 2001. *تاريخ ابن خلدون* (7 أجزاء). تحقيق زكار سهيل. بيروت، لبنان: دار الفكر.

Ibn Khaldūn Walī al-Dīn 'Abd al-Raḥmān B. Muḥammad 2001. *Tarīkh Ibn Khaldūn* (*History of Ibn Khaldun*) (7 vols). Edited by Zakkar Souhel and Shihādih Khalil. Beirut, Lebanon: Dar al-Fiker.

5- ابن خياط العصفري خليفة 1995. *تاريخ خليفة بن خياط*. تحقيق فواز مصطفى نجيب، فواز حكمت كشلي. بيروت، لبنان: دار الكتب العلمية.

Ibn Khayyāṭ al-'Uṣfurī Khalīfa 1995. *Tarīkh Khalīfah Ibn Khayyāṭ* (*History of Khalifah Ibn Khayyat*). Edited by Fawwaz Mūṣṭafa Najīb and Fawwaz Ḥekmat Kashli. Beirut, Lebanon: Dar al-kūtūb al-'Lmiyya.

6- ابن عبد الحكم أبي القاسم عبدالرحمن بن عبدالله بن عبد الحكم 1974. *فتوح مصر وأخبارها*. تحقيق صبيح محمد. القاهرة، مصر: دار التعاون للطبع والنشر.

Ibn 'abd Al-Ḥakam Abī Alqaṣem 'Abd al-Raḥman b. 'Abd Allah b. 'Abd Al-Ḥakīm 1974. *Fūtūḥ Mīsr wa Akhbaraha* (*Conquests of Egypt and its News*).

Edited by Şūbaiḥ Mūḥammad. Cairo, Egypt: Dar Al-Ta'awn Li-ṭibā'a wa 'l-Nasher.

7- البلاذري أحمد بن يحيى بن جابر بن داود 1987. *فتوح البلدان*، تحقيق الطباع عبدالله أنيس، الطباع عمر أنيس. بيروت، لبنان: مؤسسة المعارف.

al-Balādhurī Aḥmad b. Yaḥyā b. Jabir b. Dāwūd 1987. *Futūḥ al-Buldān (Book of the Conquests of Lands)*. Edited by al-Ṭabba' 'Abd Allah Anīs and Al-Ṭabba' 'Umar Anīs. Beirut, Lebanon: Dar al-Ma'arif.

8- السهمي حمزة بن يوسف القرشي الجرجاني أبو القاسم 1950. *تاريخ جرجان أو كتاب معرفة علماء أهل جرجان*. حيدر آباد – الهند: مطبعة مجلس دائرة المعارف العثمانية بحيدر آباد.

al-Sahmī Ḥamza B. Yūsuf al-Qurashī al-Jurjānī Abū al-Qāsim 1950. *Ta'riḥ Jurjān or Kitāb Ma'arifat 'ulamā' Ahl Jurjan* (History of Jurjān). Hyderabad – India: Osmania Oriental Publications Bureau.

9- الشابشتي أبي الحسن علي بن محمد المعروف بالشابشتي 1986. *الديارات* (ط3). تحقيق عواد كوركيس. بيروت، لبنان: دار الرائد العربي.

al-Shābushtī Abū al-Ḥasan 'Alī b. Muḥammad 1986. *al-Diyārāt (The Monasteries)* (3rd ed). Edited by 'Awwad Kurkis. Beirut, Lebanon: Dar al-Ra'id al-'Arabi.

10- الشهرستاني أبي الفتح محمد بن عبدالكريم بن أبي بكر أحمد 1993. *الملل والنحل* (ط3). تحقيق مهنا أمير علي، فاعور حسن علي. بيروت، لبنان: دار المعرفة.

al-Shahrastānī Abu 'l-Faṭḥ Muḥammad b. 'Abd al-Karīm b. Abi Bakir Aḥmad 1993. *al-Milal wa al-Niḥal (The Book of Sects and Creeds)* (3rd ed). Edited by Mhanna Amir 'Alī and Fa'ur Ḥasan. Beirut, Lebanon: Dar al-Ma'rifa.

11- الطبري أبي جعفر بن جرير بن يزيد 1967. *تاريخ الرسل والملوك* (11 جزء) (ط2). تحقيق محمد أبو الفضل إبراهيم. القاهرة، مصر: دار المعارف.

al-Ṭabarī Abū Ja'far Muḥammad b. Jarīr b. Yazīd 1967. *Ta'riḥ al-Rusul wa al-Muluk (The History of the Prophets and Kings)* (11 vols) (2nd ed). Edited by Ibrahim Muḥammad Abū al-Faḍl. Cairo, Egypt: Dar al-Ma'arif.

12- المسعودي أبي الحسن علي بن الحسين بن علي 2000. *التنبيه والإشراف*. تحقيق قاسم وهب. دمشق، سوريا: وزارة الثقافة.

Al-Mas'ūdī Abū Al-Ḥasan 'Alī b. Al-Ḥūsayn 2000. *Al-Tanbīh wa Al-'Ishrāf (Stimulation and Supervising)*. Edited by Qasem Wahab. Damascus, Syria: Ministry of Culture.

13-المسعودي أبي الحسن علي بن الحسين بن علي 1973. *Muruj al-Dhahb wa Ma'adin al-Jawhar* (جزءان) (ط5). تحقيق عبد الحمي محمد محي الدين. بيروت، لبنان: دار الفكر.

al-Mas'ūdī Abū al-Ḥasan 'Alī b. al-Ḥūsayn 1973. *Muruj al-Dhahb wa Ma'adin al-Jawhar* (Meadows of Gold and Mines of Gems) (2 vols) (5th ed). Edited by 'bdel Ḥamīd Muḥammad Muḥī-Dīn. Beirut, Lebanon: Dar al-fikr.

14-مسكويه أبو علي أحمد بن محمد بن يعقوب 2003. *Tajārib al-'Umam wa Ta'aqūb al-Hīmam* (7 أجزاء). تحقيق حسن سيد كسروي. بيروت، لبنان: دار الكتب العلمية.

Miskawayh, Abū 'Alī Aḥmad b. Muḥammad b. Ya'qub 2003. *Tajārib al-'Umam wa Ta'aqūb al-Hīmam* (Experiences of Nations) (7 vols). Edited by Ḥasan sayed Kūsrawi. Beirut, Lebanon: Dar al-kūtūb al-'Imiyya.

15-النصري الحافظ عبدالرحمن بن عمرو بن عبدالله بن صفوان 1996. *Tārīkh Abi Zra'a al-Dimshqi*. تحقيق المنصور خليل. بيروت، لبنان: دار الكتب العلمية.

al-Nasrī al-Ḥafīz 'Abd al-Raḥman b. 'Umrū b. 'Abd Allah b. Ṣafwan 1995. *Tārīkh Abi Zar'a al-Dīmaḥqī* (History of Abi Zaraa of Damascus). Edited by al-Manṣūr Khalīl. Beirut, Lebanon: Dar al-kūtūb Al-'Imiyya.

16-الواقدي محمد بن عمر بن واقد 1903. *Kitāb Fataḥ al-Shām* (3 أجزاء). مصر: المطبعة الشرفية.

al-waqīdī Muḥammad bn. 'umar b. Wāqīd 1903. *Fūtūḥ al-Shām* (Conquests of Syria) (3 vols). Cairo, Egypt: al-Maṭba'a al-Sharafiyya.

17-اليقوي أحمد بن أبي يعقوب بن جعفر بن وهب ابن واضح 1960. *Tārīkh al-Ya'qūbi* (3 أجزاء). بيروت، لبنان: دار صادر.

al-Ya'qūbī Abū al-'Abbās Aḥmad b. Abī Ya'qūb b. Ja'far b. Wahb b. Wāḍiḥ 1960. *Tārīkh Al-Ya'qūbi* (History of Al-Ya'qūbī) (3 vols). Beirut, Lebanon: Dar Ṣader.

18-اليقوي أحمد بن أبي يعقوب بن جعفر بن وهب ابن واضح 1861. *Kitāb al-Buldān* (جزءان). تحقيق جوينبول أبراهاموس. ليدن: مطبعة بريل.

al-Ya'qūbī Abū al-'Abbās Aḥmad b. Abī Ya'qūb b. Ja'far b. Wahb b. Wāḍiḥ 1861. *Kitāb al-Buldān* (book of Lands) (2vols). Edited by Juynboll Abrahamus. Apud E. J. Brill.

Second- Scriptures

19-الكتاب المقدس. ترجمة بستانى – فاندليك. جمعية الكتاب المقدس في الشرق الأوسط.

Bible. Boustani - Van Dyke Arabic Bible. Bible society in Middle East.

20-طيبيانوس اليوناني بلا. نياطاسارون (توافق الأناجيل الأربعة). ترجمة ابن الطيب أبو الفرج عبدالله.

Tatian n.d. *Diatessaron (Harmony of the Four Gospels)*. Roma fototipia danesi, codex. Musaei. Borg.

21-Holy Bible. Revised Standard Version. Online book:

<http://www.rosings.com/users/rsv/index.html>

Third – Arabic References

- 22-الدوري عبد العزيز 2000. *نشأة علم التاريخ عند العرب*. مركز زايد للتراث والتاريخ.
- al-Duri** 'Abd al-Aziz 2000. *Nash'at 'Ilm al-Tarikh 'Ind al-'Arab (The Origin of History Science for Arab)*. Markaz Zayd Li-Turath wa al-Tarikh.
- 23-الرازي محمد ابن أبي بكر بن عبدالقادر 1911. *مختار الصحاح*. القاهرة، مصر: المطبعة الكلية.
- al-Razi** Muḥammad b. Abi Bakir b. 'Abd al-Qaḍir 1911. *Mukhtar al-Ṣiḥaḥ (Arabic – Arabic Dictionary)*. Cairo, Egypt: al-Maṭba'a al-Kūlliyya.
- 24-رونثال فرانز 1983. *علم التأريخ عند المسلمين*. ترجمة صالح أحمد العلي. بيروت، لبنان: مؤسسة الرسالة.
- Rosenthal** Franz 1983. *'Ilm al-Ta'rikh 'ind al-'Arab (Historiography Science for Muslims)*. Translated by al-'Ali Ṣaliḥ Aḥmad. Beirut, Lebanon: Mu'asasit al-Risala.
- 25-سالم السيد عبد العزيز 1981. *التاريخ والمؤرخون العرب*. بيروت، لبنان: دار النهضة العربية.
- Salem** al-Sayyid 'Abd al-'Aziz 1981. *al-Tarikh wa al-Mū'arrikhūn al-'Arab (History and Arab Historians)*. Beirut, Lebanon: Dar al-Nahḍa al-'Arabiyya.
- 26-سلامة – كار مريم 1998. *الترجمة في العصر العباسي*. ترجمة نجيب غزاوي. دمشق، سوريا: منشورات وزارة الثقافة.
- Salama-Carr** Myriam 1998. *La Trdduction A L' Epoque Abbasside (The Translation in The Abbasid Era)*. Translated by Ghazzawi Najib. Damascus, Syria: Ministry of Culture.
- 27-العجي منير 1999. *تعريب الكتاب المقدس في العصر العباسي*. بيروت، لبنان.
- Ajji** Mouner 1999. *Ta'rib al-Kitab al-Muqaddas fi al-'Aṣir al-'Abbasi (Arabization of the Bible in the Abbasid Era)*. Beirut, Lebanon.
- 28-الفيروزآبادي مجد الدين محمد بن يعقوب 1980. *القاموس المحيط (ج4)*. القاهرة، مصر: الهيئة المصرية العامة للكتاب،
- al-FayruzAbadi** Majd al-Din Muḥammad b. Ta'qub 1980. *al-Qamūs al-Muḥiṭ (Arabic – Arabic Dictionary) (Vol 4)*. Cairo, Egypt: al-Hay'a al-Miṣriyya al-'Ammā Lil-Kitab.
- 29-القرآن الكريم 1977. دمشق، سوريا: إدارة الإفتاء العام والتدريس الديني.

The Qur'ān 1977. Damascus, Syria: Department of general Mufti and religious teaching.

30-مسلم أبي الحسن بن الحجاج القشيري النيسابوري 2006. صحيح مسلم (ط1). الرياض، السعودية: دار طيبة.

Muslim Abū al-Ḥasan b. al-ḥajjaj al-Qushairi al-Nisaburi 2006. *Ṣaḥiḥ Muslim* (1st ed). Riyadh, Saudi Arabia: Dar Ṭiba.

31-مصطفى شاكِر 1983. التاريخ العربي والمؤرخون (ط3). بيروت، لبنان: دار العلم للملايين.

Muṣṭafa Shakir 1983. *al-Tarikh al-'Arabi wl-Mu'arrikhūn (Arabic History and Historiographers)* (3rd ed). Beirut, Lebanon: Dar al-'Ilm Li-Lmalayyn.

32-المقاري أثناسيوس 2000. الكنائس الشرقية وأوطانها (جزء 1 و3). القاهرة، مصر: مكتبة المنار.

al-Maqqari Athanasios 2000. *The Eastern Churches and its countries* (Vol 1,3). Cairo, Egypt: Maktabat al-Manar.

33-المقاري أثناسيوس 2011. معجم المصطلحات الكنسية (3 أجزاء) (ط3). القاهرة، مصر: دار نوبار.

al-Maqqari Athanasios 2011. *Mū'jam al-Mūṣṭalaḥat al-kanasīyyah (Dictionary of Ecclesiastical Terms)* (3 Vols) (3rd ed). Cairo, Egypt: Dar Nūbar.

34-المنجد في اللغة والأعلام 1992. (ط33). بيروت، لبنان: دار المشرق.

al-Munjid fi al-lugha wl al-A'lam (*Arabic – Arabic Dictionary*) 1992. (33rd ed). Beirut, Lebanon: Dar al-Mashriq.

35-يعقوب إميل بديع و عاصي ميشال 1987. المعجم المفصل في اللغة والأدب (ط1). بيروت، لبنان دار العلم للملايين.

Ya'qub Emil Badi' and Michil 'Āṣi 1987. *al-Mu'jam al-Mufaṣṣal fi al-Lugha wl-Adab (Dictionary in Language and Literature)* (1st ed). Beirut, Lebanon: Dar al-'Ilm Li-Lmalayyn.

Fourth – English References

36-**Accad** Martin 2001. *The Gospels in The Muslim And Christian Exegetical Discourse From The Eighth to The Fourteenth Century*. Doctoral dissertation. Wolfson College Oxford.

37-**Campo** E. Juan 2009. *Encyclopaedia of World Religions, Encyclopaedia of Islam*. USA: An imprint of Infobase Publishing.

- 38-Fischel** walter j 1967. *Ibn khaldūn in Egypt*. California, USA: University of California Press.
- 39-Geden** A. S.1997. *International Standard Bible Encyclopaedia*. The Ages Digital Library Reference,. Albany, USA: Ages Software Version 1.0.
- 40-Griffith** Sidney H n.d. The Bible and The People of The Book. *The word of God in Christian-Muslim Dialogue*. P 22-30.
- 41-Jenkins** Philip 2008. *The Lost History of Christianity*. New York, USA: Harper Collins Publishers.
- 42-Metzger** Bruce M. and Ehrman Bart D. 2005. *The Text of The New Testament* (4th ed). New York, USA: Oxford University Press.
- 43-Smith** J Payne (ed) 1908. *A Compendious Syriac Dictionary*. Oxford at the Clarendon Press.

Fifth- Articles form The Encyclopaedia of Islam

- 44-Bosworth** C E 1995. al-Sahmī. *The Encyclopaedia of Islam* (Vol 8, pp.842). Leiden, Netherlands.
- 45-De Blois** F C 2000. Ta'rikh. *The Encyclopaedia of Islam* (Vol 10, pp.257-303). Leiden, Netherlands.
- 46-Ed** 1986. Miskawayh. *The Encyclopaedia of Islam* (Vol 7, pp143-144). Leiden, Netherlands.
- 47-Ende** W 1997. al-Sharastānī. *The Encyclopaedia of Islam* (Vol 9, pp.214-217). Leiden, Netherlands.
- 48-Fuck** J. W 1986. Ibn al-Nadīm. *The Encyclopaedia of Islam* (Vol 3). Leiden, Netherlands.

- 49-Gilliot** C I 2000. Ṭabaqāt. *The Encyclopaedia of Islam* (Vol 10, pp7-10). Leiden, Netherlands.
- 50-Kawar** Irfan 1986. Biṭrīq. *The Encyclopaedia of Islam* (Vol 1, pp1249-1250). Leiden, Netherlands.
- 51-Pellat** Ch 1991. al-Mas'ūdī. *The Encyclopaedia of Islam* (Vol 6, pp). Leiden, Netherlands.
- 52-Repp** R C 2000. 'Ulamā'. *The Encyclopaedia of Islam* (Vol 10, pp801-805). Leiden, Netherlands.
- 53-Rosenthal** F 1986. Ibn al-Athīr. *The Encyclopaedia of Islam* (Vol 3, pp). Leiden, Netherlands.
- 54-Thomas** D 2000. al-Ṭabarī. *The Encyclopaedia of Islam* (Vol 10, pp11-18). Leiden, Netherlands.
- 55-Vernet** J 1986. Ibn Abī Uṣaybī'a. *The Encyclopaedia of Islam* (Vol 3, pp). Leiden, Netherlands.
- 56-Wensinck** A j 2002. Waḥy. *The Encyclopaedia of Islam* (Vol 11, pp53-56). Leiden, Netherlands.
- 57-Yafeh** Hava Lazarus 2000. Tawrāt. *The Encyclopaedia of Islam* (Vol 10, pp393-395). Leiden, Netherlands.
- 58-Zaman** Muhammad Qasim 2002. al-Ya'qūbī. *The Encyclopaedia of Islam* (Vol 11, pp257-258). Leiden, Netherlands.

Sixth – books I mentioned without citing them

59-ابن المحرومة 1984. حواشي ابن المحرومة على كتاب "تنقيح الأبحاث للملأ الثلاث". تحقيق باشا حبيب. بيروت، لبنان: مركز التراث العربي المسيحي. (cedrac-usj)

Ibn al-Maḥruma 1984. *Ḥawashi Ibn al-Maḥrumah 'Ala Kitab Tanqih al-Abḥath Li-Lmilal al-Thalath*. Edited by Basha Ḥabib. Beirut, Lebanon: Cedrac-USJ.

60- ابن المقفع سايروس 1978. كتاب مصباح العقل. تحقيق سمير خليل اليسوعي. بيروت، لبنان: مركز التراث العربي المسيحي.

Ibn al-Muqaffa' Sayrus 1978. *Kitab Miṣbah al-'Qil*. Edited by Samir Khalil. Beirut, Lebanon: Cedrac-USJ.

61- ابن عدي يحيى 1980. مقالة في التوحيد. تحقيق سمير خليل اليسوعي. بيروت، لبنان: مركز التراث العربي المسيحي. (cedrac-usj)

Ibn 'Adi Yahya 1980. *Maqalah fi al-Tawhid*. Edited by Samir Khalil. Beirut, Lebanon: Cedrac-USJ.

62- أبو رائطة التكريتي 1996. أبو رائطة التكريتي ورسائله في الثالوث المقدس. تحقيق دكاش سليم اليسوعي. بيروت، لبنان: المكتبة الشرقية.

Abū Ra'īṭa al-Takriti 1996. *Abo Ra'īṭa al-Takriti wa Risalatahu fi al-Thaluth al-Muqaddas*. Edited by Dakkash Salim. Beirut, Lebanon: al-Maktaba al-Sharqiyya.

63- أبو قرة ثاودورس 1904. ميامر ثاودورس أبي قرة أسقف حران. تحقيق الباشا قسطنطين. مطبعة الفوائد.
Abū Qurra Theodor 1904. *Mayamir Abū Qurra Bishop of Harrān (Articls of Abū Qurra bishop of Haran)*. Edited by Bacha Costantine. al-Fawa'id press.

64- أبو قرة ثاودورس 1982. ميمر في وجود الخالق والدين القويم. تحقيق ديك أغناطيوس. بيروت، لبنان: المكتبة البولسية.

Abū Qurra Theodor 1982. *Maimar fi Wujud al-Khaliq wa al-Dīn al-Qawīm (An Article in the existence of the Creator and the True Religion)*. Edited by Dick Ignace. Beirut Lebanon: al-Maktaba al-Bulusiyya.

65- أبو قرة ثاودورس 1986. ميمر في إكرام الأيقونات. تحقيق ديك أغناطيوس. بيروت، لبنان: المكتبة البولسية.

Abū Qurra Theodor 1986. *Maimar fi Īkrām al-Aiqūnāt (An Article in Hounoring the Icons)*. Edited by Dick Ignace. Beirut Lebanon: al-Maktaba al-Bulusiyya.

66- أبو قرة ثاودورس 1999. مجادلة أبي قرة مع المتكلمين المسلمين في مجلس الخليفة المأمون. تحقيق ديك أغناطيوس. بيروت، لبنان: المكتبة البولسية.

Abū Qurra Theodor 1999. *Mujadalat Abū Qurra ma' al-Mutakallimiyn al-Muslimīn fi Majlis al-Khalīfa al-Ma'mūn (Abū Qurra's debate with Muslim speakers in front of the Caliph al-Ma'mūn)*. Edited by Dick Ignace. Beirut Lebanon: al-Maktaba al-Bulusiyya.

67- إيليا الثاني 2005. كتاب أصول الدين. تحقيق جانتسا جان-ماريا السالسي. بيروت، لبنان: مركز التراث العربي المسيحي.

Elijah the Second 2005. *Kitab 'Uṣul al-Din (Fundamentals of Religion)*. Edited by Gianazza Gianmaria. Beirut, Lebanon: cedrac-usj.

68-البوشي بولس 1983. *مقالة في التثليث والتجسد وصحة المسيحية*. تحقيق سمير خليل اليسوعي. بيروت، لبنان: مركز التراث العربي المسيحي.

al-Bushi Bulus 1983). *Maqalah fi al-Tathlith wa al-Tajassud wa Ṣiḥḥat al-Masiḥiyya (Article in Trinity and Incarnation and the Truth of Christianity)*. Edited by Khalil Samir. Beirut, Lebanon: cedrac-usj.

69-شيخو لويس 1983. *علماء النصرانية في الإسلام*. تحقيق حشيمة كميل اليسوعي. بيروت، لبنان: مركز التراث العربي المسيحي.

Shekhu Louis 1983. *'Ulama' al-Niṣrāniyya fi al-Islam (Christian Scholars in Islam)*. Edited by Hshima Kamīl. Beirut, Lebanon: cedrac-usj.

70-شيخو لويس (بلا). *وزراء النصرانية وكتابها في الإسلام*. تحقيق حشيمة كميل اليسوعي. بيروت، لبنان: مركز التراث العربي المسيحي. (cedrac-usj)

Shekhu Louis n.d. *Wuzara' al-Niṣrāniyya wa Kuttābiha fi al-Islam (Christian Viziers and writers in Islam)*. Edited by Hshima Kamīl. Beirut, Lebanon: cedrac-usj.

71-ففيه جان موريس 1990. *أحوال النصارى في خلافة بني العباس (ط1)*. ترجمة زينة حسني. بيروت، لبنان: دار المشرق.

Fiey J. M. 1990. *Aḥwal al-Naṣārā fi Khilafat Bani 'Abbas (the situation of Christians under the Abbasid Caliphs) (1st ed)*. Translated by Zinah Ḥusni. Beirut, Lebanon: Dar Al-Mashriq.

72-قاشا سهيل 2005. *أحوال نصارى العراق أيام بني أمية*. بيروت، لبنان: مركز التراث العربي المسيحي.

Qasha Suhil 2005. *Aḥwal Naṣārā al-'Irāq Ayyam Bani Ummayyd (the Situation of Christians in Iraq in the Umayyad era)*. Beirut, Lebanon: cedrac-usj.

Seventh – books I read but I did not mention or cite

73-ابن الجوزي أبو الفرج عبد الرحمن بن علي بن محمد 1992. *المنتظم في تاريخ الملوك والأمم*. تحقيق عطا محمد عبدالقادر و عطا مصطفى عبدالقادر. بيروت، لبنان: دار الكتب العلمية.

al-Jawzī abū al-Faraj 'Abd al-Raḥmān b. 'Ali b. Muḥammad 1992. *al-Muntaẓam fi Tarikh al-Mulūk wa al-'Umam (A categorical collection of the history of the Nations)*. Edited by 'Aṭa Muhammad Abd al-Qadir and 'Aṭa Mustafa Abd al-Qadir. Beirut, Lebanon: Dar al-Kutub al-'Ilmiyya.

74-البصري أبو إسماعيل محمد بن عبدالله الأزدي 1863. *فتوح الشام*. تحقيق وليم ناسوليس الإيرلندي. كلكتة، الهند: مطبعة ببتست مشن.

al-Baṣarī Abū 'sma'īl Mḥammad bn 'abd Allah al-Azdī 1853. *Fūtūḥ al-Sham* (Conquests of Syria). Edited by Nicolas William the Irish. Calcutta, India: Baptist Mission Press.

75-**خرداذبه** أبي القاسم عبيدالله بن عبدالله 1999. المسالك والممالك. تحقيق قبلأوي خير الدين محمود. دمشق، سوريا: وزارة الثقافة.

Khurdathabbih Abi al-Qasim Abdullah b. Abdullah 1999. *al-Masalik wl-Mamalik* (routes and kingdoms). Edited by Qabalawi Khir Al-Din Mahmud. Damascus, Syria: Ministry of Culture.

76-Abulhab Saad D 2009. Roots of Modren Arabic Script. *New York based quarterly Journal Dahesh*, Voice, 50 & 51.

77-Ali M 1999. *Islam Reviewed* (2nd). USA: Fish House Publishing.

78-Smith Doug 2004 (summer). Dispelling Muslim Myths about the Gospel. *Christian Apologetics Journal*, Volume 3, No.1, Southern Evangelical Seminary.

79-Sproul R. C and Abdul Saleeb 2003. *The dark Side of Islam*. Wheaton, Illinois, USA: Crossway Books.

80-Tarakci Muhammet. The Qur'anic view of the Corruption of The Torah and The Gospels. *The Islamic Quarterly*, Volume 49, Issue 3 -227.

Books of the Bible

The Old Testament

Genesis	Ge	Ecclesiastes	Ecc
Exodus	Ex	Song of Solomon	Ss
Leviticus	Lev	Isaiah	Isa
Numbers	Nu	Jeremiah	Jer
Deuteronomy	Dt	Lamentations	La
Joshua	Jos	Ezekiel	Eze
Judges	Jdg	Daniel	Da
Ruth	Ru	Hosea	Hos
1 Samuel	1Sa	Joel	Joel
2 Samuel	2Sa	Amos	Am
1 Kings	1Ki	Obadiah	Ob
2 Kings	2Ki	Jonah	Jnh
1 Chronicles	1Ch	Micah	Mic
2 Chronicles	2Ch	Nahum	Na
Ezra	Ezr	Habakkuk	Hab
Nehemiah	Neh	Zephaniah	Zep
Esther	Est	Haggai	Hag
Job	Job	Zechariah	Zec
Psalms	Ps	Malachi	Mal
Proverbs	Pr		

Table 3a: books of the Old Testament with their abbreviations

The New Testament

Matthew	Mt	1 Timothy	1Ti
Mark	Mk	2 Timothy	2Ti
Luke	Lk	Titus	Tit
John	Jn	Philemon	Phm
Acts	Ac	Hebrews	Heb
Romans	Ro	James	Jas
1 Corinthians	1Co	1 Peter	1Pe
2 Corinthians	2Co	2 Peter	2Pe
Galatians	Gal	1 John	1Jn
Ephesians	Eph	2 John	2Jn
Philippians	Php	3 John	3Jn
Colossians	Col	Jude	Jude
1 Thessalonians	1Th	Revelation	Rev
2 Thessalonians	2Th		

Table 3b: books of the New Testament with their abbreviations

General Index

Declaration	2
Acknowledgements	3
Table of Contents	4
Writing Methodology and some Abbreviations	6
Chapter I: Introduction	10
5 The conflict between Christian Arabism and Islamic Arabism	12
6 The movement to reviving the Arab Christian heritage	15
7 The importance of seeking the text of the Bible in Arabic	17
8 The objective of the research	21
Chapter II: Sources of the Research	24
5. Reasons for Selecting the Historical Period from the Eighth until the Fourteenth Century	21
5.1. The Features' Weakness of the of the of Ignorance Era	26
5.2. The Beginnings of Islam and Umayyads and the Timid Steps	28
5.3. The Abbāsids and the Starting of the Intellectual and Scientific Activities	30
6. The Emergence and Prosperity of the History Movement among Muslims	32
6.1. When did the Arab Historiography Start?	32
6.2. The Earliest Attempts in Islam	33
6.3. The End of the Umayyad Period and the Beginning of the Abbasid Period	34
6.4. Historiography in a systematic manner	35
7. Reasons for Selecting the Historians	35
7.1. Different History Schools	36
7.2. Belonging to Different Geographical Areas	37
7.3. Belonging to Different Methodologies	39
7.3.1. Classes or specialties (Ṭabaqat طبقات)	40
7.3.2. Conquests (Futūḥat فتوحات)	41
7.3.3. The General History (Tarikh 'Am تاريخ عام)	42
7.3.4. Regional or Local ('Iqlimī or Maḥallī إقليمي أو محلي)	44
8. Introducing the Authors and Books that Form this Research Material	44
8.1. Books that contain quotations or references to the Bible	44
8.1.1. al-Wāqidi	45
8.1.2. al-Ya'qūbī	45
8.1.3. al-Ṭabarī	46

8.1.4. al-Mas'ūdī	47
8.1.5. Ibn al-Nadīm	48
8.1.6. Miskawayh	49
8.1.7. al-Sahmī	49
8.1.8. al-Shahrastānī	50
8.1.9. Ibn al-Athīr	50
8.1.10. Ibn Abi Uṣaybi'a	51
8.1.11. Ibn Khaldūn	52
8.2. Books that do not contain quotations or references from the Bible	53
8.2.1. Ibn Khayyāṭ al-'Uṣfurī	53
8.2.2. Ibn 'Abd al-Ḥakam	53
8.2.3. al-Balādhuri	54
8.2.4. al-Ya'qūbī	55
8.2.5. al-Nasrī al-Ḥafīẓ	55
8.2.6. al-Shābushī	56
Chapter III: Definitions and Entries	57
6 Names and Titles of the Jews and Christians for Historians	61
6.1 Common Titles Among Historians	62
6.1.1 al-Yahūd اليهود	62
6.1.2 al-Naṣārā النصارى	63
6.1.3 Ahl al-Kitāb أهل الكتاب, Yahūd and Naṣārā	66
6.1.4 Ahl al-Dhimma أهل الذمة	68
6.2 Negative Titles	69
6.2.1 Insults Based on the Name of Religion:	70
6.2.2 The Content of the Belief	70
6.2.3 Al-Ghiyār الغيار, Islam or Death	71
6.3 The Names of Judaism and Christianity Denominations	72
6.3.1 al-Nāsāṭira النساطرة "Nestorians"	73
6.3.2 al-Yā'āqība اليعاقبة "Jacobites"	74
6.3.3 al-Malakiyya الملكية "Melkite"	75
6.3.4 Mixed Titles	76
6.3.5 Judaism Denominations	77
6.4 Knowledge Titles and Religious Ranks	77
6.4.1 Titles that Refer to Knowledge	78
6.4.2 Church Titles	79
6.4.3 Several Titles Together	83
6.4.4 Other Titles	86
6.5 Special Titles	89
6.5.1 Christ as Personal Name	89
6.5.2 Al-Nāsāra Festivals ('Īd)	89
6.5.3 Arabs who Embraced Christianity	90
7 The Names and Titles of the Bible	92
7.1 al-Tawrāt التوراة	92

7.2 al-Injīl الإنجيل	96
7.3 al-Tawrāt and al-Injīl التوراة والإنجيل	99
7.4 The Book الكتاب, Asfar أسفار	100
7.5 Books Names	104
7.6 Books not from the Bible	105
7.7 The Waḥy and its Contents	106
7.7.1 Waḥy and Tanzīl تنزيل	106
7.7.2 The difference between al-Ṣuḥuf, al-Tawrāt and al-Alwāḥ	107
7.7.3 Comparison between the Inspiration on Moses and 'Īsā	108
7.7.4 The problem of Christ with Old Testament and Jews	109
7.8 Lists of Books	109
7.8.1 The Two Lists of Ibn Khaldūn	109
7.8.2 The Lists of Ibn al-Nadīm	115
7.8.2.1 From a Jewish Source (N1)	115
7.8.2.2 From a Christian Source (N2)	117
7.8.3 al-Mas'ūdī List	118
8 The Ways of Referring to the Quotation	120
8.1 Indefinite Methods	120
8.1.1 Methods that could be either true or untrue	120
8.1.2 The Passive Voice Method	122
8.1.3 Methods with Unclear Sources	123
8.2 Definite Methods	124
8.2.1 People Mentioned by Name	125
8.2.1.1 Islamic Muḥaddithiyn and Historians	125
8.2.1.2 Christian Historians	126
8.2.1.3 Religious Men from Ahl al-Kitāb	126
8.2.1.4 Groups of Jews and Christians	126
8.2.2 Personal References	127
9 Why did the Historians Quote from the Bible?	128
9.1 Genealogy أنساب	130
9.2 The Creation	132
9.3 The History of the Prophets and the Children of Israel	134
9.3.1 From Adam till Noah	135
9.3.2 From Abraham till Jacob and Esau	135
9.3.3 Moses	136
9.3.4 From Joshua till the Beginning of the Kingdom	136
9.3.5 From Saul till the Division of the Kingdom	137
9.3.6 From the Division of the Kingdom till the Captivity	137
9.3.7 The Captivity and the Returning	137
9.4 Christ and Christianity	138
9.4.1 Christ "Masiḥ مسيح"	138
9.4.2 The Disciples "Ḥawāriyyūn حواريون"	138
9.4.3 The Ecumenical Councils and the Doctrinal Discussions	139
9.4.4 Texts from the Bible	139

9.5 Describing the Bible and Some Texts	139
9.6 The Opinion of Jews and Christians in some Biblical Texts	139
9.7 Utterances about the Prophet Muslims	140
10 From where they Brought their Quotations?	142
10.1 Naql "Transmission" or the Islamic Sources	142
10.2 Ahl al-Kitāb	147
10.2.1 Ahl al-Kitāb in General	147
10.2.2 Ahl al-Kitāb by Name	148
10.3 Historians from Ahl al-Kitāb	149
10.4 Personal Experiences	150
Chapter IV: Classifying the research material	153
• The Difficulty of the Research	155
• The Way of Sorting and Classifying	156
4 Texts that are Attributed to the Bible but actually they are not	158
4.1 Texts about the Prophet of Islam	159
4.2 Events and Characters from the Old Testament:	160
4.2.1 The Creation Events	160
4.2.2 The First Twins	161
4.2.3 The First Languages	161
4.2.4 Ages and Genealogies	162
4.3 Events and Characters from the New Testament	165
4.4 Events and Characters that are Attributed to the Bible	166
5 Texts that are Similar to Biblical Texts	171
5.1 Events and characters from the Old Testament	172
5.1.1 The creation events	172
5.1.2 The fathers period	173
5.1.3 From Moses to the Judges	187
5.1.4 The kingdom and the captivity	192
5.2 Events and characters from the New Testament	196
5.2.1 Records Related to Jesus	196
5.2.1.1 The texts of al-Tabarī	196
5.2.1.2 The texts of al-Mas'ūdī	199
5.2.1.3 The texts of al-shahrastānī	202
5.2.1.4 The texts of al-Ya'qūbī	203
5.2.2 Texts Related to the Apostles and the Disciples	208
5.2.3 Text Related to Sayings and Texts from the New Testament	208
5.3 Ibn Khaldūn's Texts	216
6 Texts that are harmonized with the Biblical texts	215

6.1 The method of gathering and presenting	215
6.2 Samples of the harmonized texts	216
Chapter V: conclusion	222
5 The Historian's Knowledge	224
6 The Historian's opinion of the Bible	226
7 The Bible in Arabic	227
8 Gathering a Bible from the Arab Historians	229
Appendixes	233
Appendix 1 Comparison of Church Ranks with the Text of al-Mas'ūdī and Ibn Khaldūn	234
Appendix 2 The Major Patriarchs According to al-Mas'ūdī and Ibn Khaldūn	236
Appendix 3 List of the Bible Books comparing with our Old Testament today	237
Appendix 4 Texts of Ibn Khaldūn that are Similar to the Biblical Texts	242
Appendix 5 List of the Texts that are Similar to the Biblical Texts	260
Appendix 6 List of al-Ya'qūbī Texts that Harmonize to the Biblical Text	274
Appendix 7 Shortened table of the pages of the texts that are similar to the Biblical texts	321
Appendix 8 Shortened table of the pages of the texts that are harmonized to the Biblical texts	332
Bibliography	335
List of the books of the Bible	345
General Index	347